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ST. JAMES' METHODIST EPISCOPAL CHURCH,  
COR. OF MADISON AVE. AND 126TH ST.



# A HISTORY

OF

St. James' Methodist Episcopal Church

AT

HARLEM, NEW YORK CITY,

1830-1880.

WITH SOME FACTS RELATING TO THE SETTLEMENT OF

HARLEM,

BY

WILLIAM B. SILBER, LL.D.

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NEW YORK:  
PHILLIPS & HUNT.

1882.

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TO

THE NOBLE BAND OF BRAVE SOULS,

BOTH OF THE CLERGY AND LAITY,

WHO ORGANIZED THE

HARLEM MISSION,

AND WERE INSTRUMENTAL IN THE ERECTION

OF THE

FIRST METHODIST EPISCOPAL CHURCH IN HARLEM,

AND SUBSEQUENTLY OF

ST. JAMES' M. E. CHURCH,

THIS VOLUME

IS RESPECTFULLY DEDICATED.

*Cardinal St. James #250*



## PREFACE.

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This history was undertaken by the writer, at the unanimous request of the Quarterly Conference of St. James' Methodist Episcopal Church.

In its preparation, he has availed himself of all the opportunities of gaining information by personal interviews, correspondence, consulting the church records, newspapers, &c., and would here, as he has in the body of the work, express his indebtedness and thanks for assistance rendered.

He would also acknowledge his obligations for the sketches of former pastors of the church, statistics, and other valuable information placed at his disposal, to those who have charge of the papers, Conference Proceedings, &c., in the Methodist Book Concern.

Very little, if any claim is made to originality, except it be in regard to the plan and manner of treatment of the subject.

If this history shall inspire others to noble deeds, and be the means of increasing our love to God and to his Church, the writer will be abundantly repaid for all his toil.

W. B. S.

NEW YORK, *Jan.* 4, 1882.



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## I.

# HISTORY.



ISTORY has very appropriately been defined as “a record of the past.” And at the simple mention of the past, how the memory is quickened! What recollections are revived! We are reminded of the time when, in the grand and graphic language of Holy Writ, it is said, “In the beginning God created the heaven and the earth.” How, in process of time, order succeeded chaos, and, at the simple fiat of the great Creator, this earth became a fit habitation for man, the masterpiece of the Almighty. How the race of man increased, multiplied, and spread, until nations were formed, cities built, kingdoms established, and a large portion of the habitable part of the earth peopled. How wars, plagues, disease, and death have traversed our fair earth and drenched it with blood, and made it one vast cemetery. How, despite all the disadvantages against which the race has been obliged to contend, it has progressed, and is still progressing in physical, intellectual, and moral excellence. How, under the mighty influence of thought, man is bringing, as his Creator originally intended, the material universe under subjection, and causing the very elements to obey his behests. How, by contact of man with man, and thought with thought, men are beginning to understand each other more fully, and though remotely distant, are virtually very near. How, under the humanizing, elevating, and refining influence of education, science, art, literature, and especially of religion, the race is making rapid strides towards that period so eagerly desired, and so appropriately styled “the golden age.”

As a matter of convenience, history has been divided into ancient, mediæval, and modern. Also into sacred and profane, ecclesiastical and civil.

History is intended to be the repository of the past, the treasury in which are stored all the events that have exercised an influence upon the weal or woe of mankind, the storehouse in which is garnered the experience of the race for the entertainment, instruction, and profit of posterity. History transports us into the past, and, in imagination we revel in scenes as if they were now transpiring. Its perusal is calculated to enlarge the mind and broaden the intellect. In the language of another, "the effect of historical reading is analogous, in many respects, to that produced by foreign travel. The student, like the tourist, is transported into a new state of society. He sees new fashions. He hears new modes of expression. His mind is enlarged by contemplating the wide diversities of laws, of morals, and of manners." The instruction to be derived from a systematic and thorough pursuit of history is incalculable. It may with truth be said that history forms, or at least should form, the basis of all knowledge. Upon such a foundation as this, all future additions to knowledge will rest upon an unalterably secure basis. Truly has it been said that "history is philosophy teaching by example."

## DISCOVERY OF THE WESTERN HEMISPHERE.



HAT was a proud and memorable day when the discoverer of the Western Hemisphere first set his foot upon *terra firma* in the new world. Far in advance of the age in which he lived, we cannot fail to admire his perseverance and congratulate him upon his final and well-deserved success.

Equally worthy of praise is Queen Isabella, who, at the cost of self-sacrifice, and from a desire to spread the Christian faith, aided him in his grand, bold, and daring undertaking.

How impressive the scene, with Columbus, followed by a retinue of his officers and men bearing banners, throwing himself upon his knees, kissing the earth, and with tears of joy, giving thanks to God, thereby acknowledging His providence in safely guiding him across the hitherto unnavigated sea, and virtually dedicating the newly discovered land to its original Creator, and then formally planting the cross, the symbol of salvation, as well as of a suffering Saviour!

From the time of the first discovery of land in the new world by Columbus, almost every year witnessed new adventurers and new discoveries, until the land of both continents was studded with colonies and a train of influences was set in operation which culminated in the war of the Revolution, resulting in the independence, civil and religious, of the colonists, so, that to-day, this land is the observed of all observers, and the asylum of the oppressed of all nations.

### III.

#### ON THE SETTLEMENT OF NEW YORK CITY.



RS. MARTHA J. LAMB in her history of the City of New York, has beautifully said, "Two hundred and sixty-five years ago the site of the city of New York was a rocky, wooded, canoe-shaped, thirteen-mile-long island, bounded by two salt rivers and a bay, and peopled by dusky skin-clad savages. A half-dozen portable wigwam villages, some patches of tobacco and corn, and a few bark canoes drawn upon the shore, gave little promise of our present four hundred and fifty miles of streets, vast property interests, and the encircling forest of shipping."

It was on the 11th of September, 1609, that the *Half Moon*, (the name of the vessel commanded by Henry Hudson, who, though an Englishman, was in the employ of the Dutch government) having been cautiously guided through the Narrows, anchored in full view of Manhattan Island (now New York City.) From this time repeated visits were made to Manhattan, and the vessels returned to Holland laden with furs received from the Indians in exchange for the trinkets brought by the traders, until in the Spring of 1614, when, in the language of the same authoress, "Manhattan Island was again left in primeval solitude, waiting until commerce should come and claim its own.

"It was not an interesting people whom the Dutch found in possession of Manhattan Island. They were tall, well made, broad of shoulder and slender in the waist, with large round faces, mild black eyes, and of a cinnamon complexion. They lived in huts skilfully lined with bark to keep out the cold.

"The Indians never located permanently, but moved about from one place to another, selecting such points as were naturally clear of wood.

“The women, as usual among uncivilized nations, performed most of the field work.

“Of dress both sexes were extravagantly fond.

“Public affairs were managed by a council of the wisest, most experienced, and bravest of their number, called Sachems. Law and justice, in our acceptation of the terms, were unknown to them. With excessive thirst for excitement and display, war became their common lot and condition.”

The first settlement on Manhattan Island was made in the year 1624. “The rocky point of Manhattan Island, near what is now known as the Battery, was, on the 6th of May, 1626, the scene of one of the most interesting business transactions which has ever occurred in the world’s history.

“It was the purchase by the Dutch, through Peter Minuet, of the city of New York. The amount which secured the title to the whole of Manhattan Island was equal, in our currency, to twenty-four dollars.”

On the evening of February 2, 1653, at the feast of Candlemas, a new city appeared in the annals of the world—Manhattan was called New Amsterdam.

September 8, 1664, the Dutch surrendered to the English and New Amsterdam was henceforth to be known as New York.

July 30, 1673, New York surrendered to the Dutch and became once more New Netherland. The city was called New Orange in honor of the young Prince of Orange.

On November 10, 1674, the city on Manhattan Island became once more and for all the future up to the present time, New York.



#### IV.

### ON THE SETTLEMENT OF HARLEM.



WE have already seen that New York was discovered and settled by the Dutch. And it is natural to suppose that they would, as they actually did, give to the land which they discovered, names familiar to themselves and peculiar to the country from which they came. Hence the names New Netherlands, New Amsterdam, Harlem, &c.

Harlem was undoubtedly named after Haarlem, a city of the Netherlands, in the province of North Holland, ten miles from Amsterdam.

It is curious also to note the different methods according to which the word was spelled, "Harlem," "Haerlem," "Harlaem," "Haarlem."

The settlement of Harlem was commenced through an offer by the government to give any twenty-five families who would remove to that remote part of Manhattan Island, a court and a clergyman of their own and a ferry to Long Island. Upon the bank of the Harlem River a little tavern was built, which became quite a resort for pleasure parties from the city. It was called the "Wedding Place".

The account of "the first establishment of the village of Harlem," from the pen of the late David T. Valentine, formerly clerk of the Common Council of the City of New York, appeared in his *Manual* for the year 1863.

"Jochem Pietersen Kuyter, a gentleman of good education, who had previously been a commander in the East India Company, under the King of Denmark, came to New Netherland in 1639, and soon after purchased the flats on which the present village of Harlem is situated. He was a man of some means, and built a dwelling there, where, with his wife and family, he established his home, to pass his days in the enjoyment of



rural occupations. He called his estate Z E G E N D A A L, or Happy Valley.

His hopes, however, were ruthlessly blasted within a short period. For, unfortunately, an Indian war broke out in 1643, and no exposed settlement was free from danger.

In the spring of 1644 his house was burned to the ground by a burning pile or arrow (supposed to have been shot by an Indian) which fell on the thatched reeds, with which the house was roofed. But, despite his misfortunes, Kuyter persevered in his design of enjoying the sweets of life in his "Happy Valley" home, for, after peace was established with the savages, he sought to reinstate himself upon his property; but his finances having been affected by his previous misfortunes, he was compelled to ask the assistance of some of his friends to aid him in rebuilding his house and in placing his fields in condition for cultivation. To do this he was obliged to part with the title to three-fourths of his property.

Accordingly, on the 23d September, 1651, an amicable agreement was made between Mr. Jochem Pietersen Kuyter, a free merchant, on the one side, and the Hon. Petrus Stuyvesant, Director-General of New Netherland, Curacao, and its dependencies, Lucas Rodenberg, Governor of Curacao, and Cornelis De Potter, free merchant, of the other side, concerning a piece of land lying on Manhattan Island of about 400 acres, with uncertain boundaries.

But the hopes of Kuyter were still more ruthlessly to be blasted; for, in the year 1654, he was ruthlessly murdered in his own house, by the savages, and the "Happy Valley" was immediately deserted by his family, and the property went to waste.

After the Indian troubles of the latter period became settled, Governor Stuyvesant, who, as we have seen, owned an interest in the property, determined to erect a village there, and, accordingly, with the consent of his Council, offered the following inducements to would-be settlers: The inhabitants of said village shall be granted in fee, eighteen, twenty, to twenty-nine morgens [morgen of two acres] of plowland, and

six to eight morgens of the meadow for pasture; and shall also have exemption from paying tithes during fifteen years following the first of May next, (1658) provided they pay within three years, either at once or by installments, eight guilders, (\$3.20,) for each morgen of arable land; assistance and protection, in all possible manner, by twelve or fifteen soldiers; a subaltern bench of justices, with the privilege of nominating a double number of magistrates from the most judicious and best qualified among the inhabitants, from whom the Director-General and Council shall make choice; to supply them with a good, pious, and orthodox minister; a good wagon road from New Amsterdam to said village; that no other village or concentration shall be undertaken, nor be permitted to be established, until the aforesaid village shall have arrived *in esse*; and that a ferry shall be established in the vicinity of the aforesaid village, with the accommodation of a good scow; and further, they (Director-General and Council) will favor the said village with a cattle and horse fair.

It appears from subsequent records, that the project of a village was successful, and that the "Concentration" was soon after accomplished on the terms announced in the proclamation. "The place received the name of New Harlem."

The Hon. Edgar Ketcham has graphically and eloquently described the march of the early settlers on this end of the island in the following terms: "More than two hundred years ago a few adventurous Hollanders fearless of wild beasts and Indians, left the enclosures of New Amsterdam and walked to New Harlem. The way was new, and hills and valleys dispensed pleasant odors from trees and flowers: from birch and sassafras; from oak, hickory, larch, cedar and maple; from wild rose and dogwood, and daisy and buttercup. They were Dutchmen, not to be detained by smiles or hindered by frowns. They passed the stockade (the place of Wall Street now,) with grim aspect, and only paused to moisten their lips at the Kolk, a pond of clear water deep and cold, among hills where now are the "Tombs" in Centre Street. So refreshed, they resumed their way, which, followed afterward, became the "Bowerie Lane", the

"Road to Boston." Where 23d Street is now, they found a winding creek flowing toward the East River, thickly bordered with forest trees. Whether our travellers crossed the Cedar Creek by pontoon bridge, or fallen tree, or simple fording, is now unknown, but they crossed it, advancing over rising ground, through woods and bush to a mount of rock, now Murray Hill, at the base of which nestled Sunfish Pond, as later known.

On they went, by a way afterwards called Cato's Road, sweeping in a curve north-east from the present junction of 3d Avenue and 43d Street and coming out on the top of the hill at our 66th Street.

It was a trial of muscle for our Hollanders to reach the top of that hill, and a relief to descend toward the north into the valley where ran a brook through a wood to the East River. But our Hollanders; to them—"hills peep o'er hills,"—and a mile farther they reached their highest elevation, from which, like Moses at Pisgah, they could see the good land beyond; a plain two and a half miles square, Helle Gatte and the Sound stretching away on the right—the rocky heights leading off to the valley (afterwards Manhattan,) the palisades in the distance on the left—a plain, the very heart's desire of a Hollander to settle on, with strip of farm touching salt water at one end, and the heights for pasture at the other.

Here, when the English came, in 1666, were found Joannes Vermillier, Joost Van Oblinus, Resolved Waldron, Daniel Turnier, Adolph Meyer, Jan H. Brevort, Jan Delamater, Lawrence Dyckman, Abraham Montanier and others, "in the tenure and occupation of a certain village, called New Harlem, who had been at a considerable charge in building, manuring, planting and fencing; and for a confirmation and encouragement to them in their further improvement of the land," their titles and estates were confirmed to them by the two charters of Gov. Nicolls.

## V.

### ON THE INTRODUCTION OF METHODISM IN AMERICA AND N. Y. CITY.



OF those who are associated with the original Methodists of New York, says Dr. Abel Stevens, in his History of the Methodist Episcopal Church, "are the names of Embury, Heck, Ruckle, Switzer, Gier, and others."

Speaking of Embury, the same author observes: "With a party of his brethren, he emigrated to the New World. The Company included his wife, Mary Switzer; two of his brothers and their families; Peter Switzer, probably a brother of his wife; Paul Heck and Barbara, his wife; Valer Tettler; Philip Morgan and a family of the Dulmages. The vessel arrived safely in New York on the 10th of August, 1760."

Late in the year 1765, another vessel arrived in New York, bringing over Paul Ruckle, Luke Rose, Jacob Heck, Peter Barkman, and Henry Williams, with their families.

Philip Embury was born in 1728 or in 1730. He was converted on the 25th of December, in the year 1752. With Gier, who, at one time, had been his teacher, he ministered faithfully to his neighbors, as a local preacher, in the intervals of the visits of the itinerant preachers, on their circuit before starting for the New World.

It can hardly be doubted that, on arriving in New York, Embury, a Class leader, and also a licensed local preacher in Ireland, attempted some religious care of the few Methodists who had accompanied him; but they fell away from their steadfastness in the temptations of their new condition, and he, yielding to discouragement, appears not to have used his office as a preacher till the autumn of 1766, and this, only at the instance of Mrs. Barbara Heck, whose spirit was roused at witnessing,



while on a visit to them, some of her acquaintances engaged in a game of cards. Thereupon she went to the house of Embury, her cousin, and after narrating what she had seen and done, appealed to him to be no longer silent, but to preach the word forthwith. Answering his excuses, she urged him to commence at once in his own house, and to his own people. He consented, and she went out and collected four persons, who, with herself, constituted his audience.

The little company soon grew too large for Embury's house; they hired a more commodious room in the neighborhood, where he continued to conduct their worship, its expenses being met by voluntary contributions.

In 1767, a rigging loft, sixty feet by eighteen, on William Street, was rented.

In 1768, the site on John Street was leased, and purchased in 1770.

A chapel was built of stone, faced with blue plaster. It was sixty feet in length, forty-two in breadth. On the memorable 30th of October, 1768, Embury mounted the desk he had made, and dedicated the humble temple by a sermon on Hosea 10:12.

The year preceding that in which the John Street Church was formed, is memorable as the date of the Stamp Act; the Church was founded amid the storm of excitement which compelled the repeal of the act in 1766—the recognized epoch of American Methodism.

It has been erroneously supposed that John Street Chapel in New York, was occupied by the British troops during a part of the Revolutionary War.

Seven Annual Conferences were, indeed, held without an appointment to that city. The chapels of most denominations in the city were appropriated by the enemy; but John Street was spared, through deference to Wesley and his English representatives in the colonies."

Dr. Stevens also remarks: "It may be affirmed that not only was Methodism founded in the New World by Local Preachers—by Embury in New York, Webb in New Jersey and Pennsylvania, Strawbridge in Maryland, Neal in Canada, Gilbert in the West Indies, and Black in Nova Scotia—but that nearly its whole frontier march, from the extreme

north to the Gulf of Mexico, has been led on by these humble laborers; that in few things was the legislative wisdom of Wesley more signalized than in providing in his ecclesiastical system the offices of local preacher and class-leader, a species of lay pastorate, which, alike in the dense communities of England and the dispersed populations of America, has performed services which can hardly be overrated."

## VI.

### STATE OF METHODISM IN NEW YORK CITY IN 1830.



N 1830, the New York conference embraced the following districts: New York, New Haven, Rhinebeck, Troy, Saratoga, Hudson River, Champlain and Plattsburg.

The population of the City of New York during the same year, was 202,589.

The number of members of the Methodist Episcopal Church was 3,955 or 3,886 white and 69 colored.

The whole city then was one circuit, with Rev. Daniel Ostrander, as presiding elder. There were the following Methodist Episcopal Churches in the city at that time, and the ministers stationed over them: John Street, Heman Bangs; Duane Street, Lewis Pease; Allen Street, Samuel Merwin; Forsyth Street, Samuel Luckey; Willett Street, Buel Goodsell; Seventh Street, Stephen Martindale; Bedford Street, Samuel D. Fergusou.

Three services were held in the churches on the Sabbath, and it was customary for the ministers to rotate, preaching in different churches on the same Sabbath, and each succeeding Sabbath.



## VII.

### CONDITION OF HARLEM IN 1830.



HARLEM, writes the Hon. Edgar Ketcham, fifty years ago, was a village with few people, a single church and a little school house. Its old roads toward the city were three in number, and two of them extended northward, meeting above the rise called Breakneck hill, (west of 8th Avenue and north of 140th Street,) one then going on to Kingsbridge.

Of the three, the eastern was called the road to Harlem, the western, the Bloomingdale, and the other, the middle road. The latter traversed much of what is now in Central Park.

The western remains, the continuation of Broadway.

The first meandered about, crossing and recrossing, as it ran, the line of the 3d Avenue, and ended at Coles' Bridge (now Harlem Bridge) on Harlem River, which was also the northern terminus of the 3d Avenue on the plan of the city laid out by the Commissioners, John Rutherford, Gouverneur Morris and Simeon De Witt, in the year 1809.

In 1821, this avenue was opened and graded, but not as it is now, some hills (as at 67th Street) being as much as fifteen feet higher, and some valleys (as at 73d Street) ten feet deeper; while its surface was in part covered with flat stones having a layer of soil over them, and for the rest with gravel and sand, making it a hard road to travel in winter and spring.

Above Vauxhall Garden (Bowery, opposite 7th Street now) there were few buildings beside taverns at intervals of a mile or two, with their horse sheds adjoining, and Harlem proper lay within the flat doughnut-shaped territory bounded easterly by the Harlem River and westerly by the hills running from Helle Gatte over to Manhattanville, in the middle of which lay two wart-like mounds, Snake Hill and Mount Morris.





Near these was opened the first crosstown highway laid out upon the new plan in this territory, 125th Street.

The Reformed Dutch Church, built in 1825, stood where, and as it does now, only shorter and but three steps from the ground (for it has been lengthened and raised) with the same shingled sides and little belfry.

The business street was 3d Avenue from the Church to the Bridge, and the way to the river eastward was the old Church road, running diagonally from the junction of 3d Avenue and 121st Street, passing by 125th Street and 1st Avenue to the water side near the Benjamin Bailey Mansion, near the bathing place of Daniel Doran, north of 125th Street.

This old church road was the dividing line between the farms on Harlem River south of Coles' bridge, those north of it, save the little square homesteads on its north line running in strips from the river to the old Harlem road, and those south of it running at right angles in strips from its south line to the river.

The two most considerable pieces of land north of this road were those of Daniel Phoenix and John S. Sickles, comprising most of the land between the church road and Coles' bridge.

On the south side the most considerable tracts were those of Benjamin Bailey, Moses Randell, one of the Benson families, William Wood, John P. Waldron and Dominie Jackson, whose ancient mansion yet stands well conditioned in the diagonal lines the old roads took, in the grassy block on the east side of 3d Avenue, between 114th and 115th Streets.

West of Snake Hill and Mount Morris, and including them, was the 90 acre farm of Samson Benson, on which, from 4th to 7th Avenues, a race course was long established with a high fence on the south side of 125th Street, and north of that street for nearly a mile, and from 4th Avenue to 8th Avenue the land had been purchased by Charles Henry Hall, of various old proprietors, in strips as their farms ran from Harlem river north of Coles' bridge westerly to the old Kingsbridge road above mentioned, some of whose names were Lawrence Benson, John Adriance, Gabriel Freeman, John Meyer and Arent Bussing.

Mr. Hall was in various things a public benefactor, and in none

more so than in thus blotting out the numerous diagonal lines that crossed this territory of nearly a mile square, and making city lots for a good neighborhood for a town to come after him. His wide-spread mansion had been the dwelling of Gabriel Freeman, and it stood on a mound amidst charming fields and groves of trees that bordered a considerable pond of water artificially formed by Mr. Hall.

The house, or what remains of it, may be seen yet in the decaying tenement west of 5th Avenue, between 131st and 132d Streets.

Mr. Hall acquired much wealth, and foreseeing what this city would be, made large purchases of land, and devised liberal things for the improvement of it, and of the city at large.

Being made alderman of the 12th ward, he had the taste and courage, and influence to obtain the great work of re-grading the 3d Avenue through its six miles from 10th Street to Harlem Bridge, and the macadamizing of the carriage way from end to end, accomplishing this in the year 1832, the same year the Asiatic cholera first visited this country and desolated so large a part of it. He also opened 129th Street from 3d to 8th Avenues, and had it paved in carriage way and sidewalks, four feet wide—the first sidewalks recovered from the general mud of Harlem. And what these achievements were in magnitude and worth must be imagined, not described.

Harlem, fifty years ago, had few dwellings, and these were of wood, with patches of ground around them and grass and shrubbery, and there were grassy sidewalks with foot-paths.

The Methodists first came with good Drs. Seaman and Reese preaching Sunday evenings in the upper room of the little school-house on 120th Street, then building their frame meeting-house on 125th Street, between 3d and 4th Avenues. Then came the Episcopalians, preaching in the same place by the courtly Dr. Wainwright, afterward bishop, St. Andrew's Church following upon land bestowed by Charles Henry Hall.

The stages, carried the people at a quarter each, in time, an hour and a half, and no travel at night.

The grand improvement was the steamboats, the *Sylvan Shore* being



launched from the river bank opposite 2d Avenue, and then followed by its companions of the Sylvan line.

The Harlem Railroad came, too, but it was not made for the masses and did not help them much.

Land was cheap, and, therefore, little cared for. Several families, however, bought and kept tracts of it, the founders patiently holding, and resignedly dying, leaving it to descendants. They, ere long, sold, and for prices far beyond the original, yet so small, that holders now of what they purchased then, are enriched by it. But not all. Some were ruined even under those small prices.

The little village is such no longer.

It is a part of the great city, with its share of the great advantages, paved streets and sidewalks, drainage, capacious and costly school-houses and churches, and dwellings elegant as heart could wish.

The crowning modern improvement is the 'elevated road, which now very swiftly and cheaply and constantly carries the people northward and southward, day and night.

Harlem, therefore, as a separate place, is abolished, as Greenwich was, forty years ago, on the west side, two miles from City Hall.

## VIII.

### FORMATION AND EXTENT OF HARLEM MISSION.



THE Rev. Dr. Bangs, in his History of the Methodist Episcopal Church, thus writes respecting the establishment of the "Harlem Mission": "This year (1830) a mission was begun on the island of New York, called the Harlem Mission. This embraced a population in the neighborhood of the city, many of whom were but transient residents, and generally destitute of the means of grace." And the Rev. Dr. Reid, in his recent work on "Missions and Missionary Society of the M. E. Church," says: "The north part of New York Island, embracing all above 'Upper Greenwich,' (the present Bedford Street Church) and 'Bowery Village,' (the present Seventh Street Church) became a mission under the title of 'Harlem Mission.'" According to the minutes of the session of the New York Conference, published in the *Christian Advocate and Journal and Zion's Herald*, (as the paper was then called) held in the City of New York, May 6th, 1830, Bishop Hedding presiding, Harlem Mission was assigned to the Rev. Ira Ferris.

The preacher went cheerfully to his work, exploring his charge, sometimes on horseback, at other times on foot, preaching at different points wherever he could gather a congregation, on tavern stoops, and often proclaiming the Gospel message from his horse's back to the Sabbath-breakers of all classes, who, at times, resorted to the unsettled portions of the island for a Sabbath carousing. The following is an extract of a letter from the Rev. Ira Ferris, dated April 27, 1831, and addressed to the Secretary of the Missionary Society of the M. E. Church:

"When I came to this mission, I found one class, consisting of twenty-six members, and although for some time matters seemed quite discouraging, since the opening of the Spring the prospect has become much better.



I have admitted, on trial, twenty-six, and by certificate and re-admission sixteen, so that we now have three classes, embracing sixty-eight members. If the mission be continued, as I think it ought to be, I have no doubt but that much good may be done."

In the Twelfth Annual Report (for the year 1830) of the Missionary Society of the M. E. Church, we read: "Harlem Mission on York Island. At the last New York Annual Conference, (1830) a missionary was appointed to labour on this island adjacent to the city of New York. We regret to say that this mission has not realized the hopes of its friends. We are informed, however, that latterly the prospect is more encouraging."

At the session of the New York Conference, held at Middletown, Conn., May 4, 1831, Bishops Soule and Hedding presiding, Harlem Mission was assigned to the Rev. Richard Seaman, M.D.

In a communication addressed by him to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated February 2, 1832, he writes: "\* \* \* \* Immediately after the Conference at Middletown, I moved my family on the mission ground, and entered on my duty. I found three classes, containing fifty-five members; three preaching places and six appointments; two Sabbath Schools and a missionary society. I succeeded in obtaining three additional preaching places, one of which has since been given up. One member has died, fifteen have removed, and five probationers have been dropped. I have admitted by certificate four, and on probation, nineteen. There are at present three classes, containing fifty-seven members, five preaching places and eight appointments; two Sabbath Schools containing one hundred and twenty-eight scholars; average attendance, seventy-two, and a missionary society. \* \* \* \*

"My reception on the mission ground has been very friendly, not only by the Methodist, but also by other denominations, and the public in general. At four of the preaching places the prospect is encouraging, and at the fifth, not altogether discouraging. We suffer much inconvenience from the want of meeting-houses; many of the inhabitants are not disposed to attend religious worship in school-houses or private dwellings; it is also very difficult to obtain a congregation on any day of the week except on

the Sabbath. The cause of religion has certainly advanced on the mission. The congregations generally are more regular and much more attentive. Curiosity has given place to serious attention, which, with the Divine blessing, will, I hope, at no very distant period, eventuate in accessions to our little Zion."

In the Thirteenth Annual Report of the Missionary Society of the M. E. Church (for the year 1831), under the head of "Domestic Missions," I find the following: "The Harlaem Mission, within the bounds of the N. Y. Conference, employs one missionary, and has fifty-three members. The work has gradually progressed during the past year, and the prospect of good is becoming more encouraging."

The following extract, dated August 14, 1832, and addressed to the Corresponding Secretary of the Missionary Society, of the M. E. Church, is from the pen of the Rev. Richard Seaman, M.D.: "Dear Brother:—It becomes my duty to make a quarterly report of the state of the Harlaem Mission. Since my last, the cholera has made fearful inroads in a part of the mission ground—more particularly at Harlaem—at which place two of our members have died, viz., John Van Wart, a man decided in his character, pious and zealous. As a class leader he was much beloved by his class and Christian friends. He had sacrificed worldly prospects for spiritual gain, and he promised much usefulness to the Church. Sudden death to him, no doubt, has been sudden glory. And Mr. Bailey, who had experienced justifying grace, a short time previous to his death. He was pious, zealous and much beloved. In the death of these brethren, the Harlaem class has experienced a heavy loss. In consequence of the dreadful mortality at Harlaem, our meetings have been interrupted. We have, however, commenced them again with favorable prospects.

"The Trustees of Harlaem have purchased eight lots of ground, with a house and out-buildings on them, for the purpose of building a meeting-house, etc.

"We have about one thousand dollars subscribed, and expect to commence building as soon as possible."

In the Fourteenth Annual Report of the Missionary Society of the

M. E. Church (for the year 1832), we read, "The Harlaem Mission presents a more encouraging prospect than it did last year. Besides adding thirty-two members to the Church, making in all eighty-five, the missionary has succeeded in purchasing some lots in the flourishing village of Harlaem, and has commenced building a house of worship."

In the Fifteenth Annual Report of the Missionary Society of the M. E. Church (for the year 1833), we find the following: "The Harlaem Mission has increased in interest and importance. The house of worship at the village of Harlaem, which was begun last year (1833)\* has been completed and is now regularly occupied for Divine Service. There are four preaching places on this Mission and seventy-five Church members, and about one hundred and fifty Sabbath-school scholars."

In the Sixteenth Annual Report of the Missionary Society of the M. E. Church (for the year 1834), we extract the following: "On the Harlaem Mission another house of worship, of convenient size, has been built the past year (1834), on 41st Street, and the mission generally is prosperous."

I extract the following also from the report of Richard Seaman, and Wm. C. Hawley, to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated, New York, April 13, 1835. "We have on the Harlaem Mission six preaching places and eleven appointments; six classes, numbering conjointly one hundred and one members; we have received on probation and by certificate fifty-nine; thirty have removed, three have been dropped, and two have died. Increase this year, twenty-four.

"We have three Sabbath Schools, six superintendents, twenty-three teachers, and three hundred and forty scholars; average attendance one hundred and fifty.

"There are three Sabbath libraries containing four hundred volumes.

"We have also one infant school—twenty-five scholars. Our meeting-houses, viz., one at Harlaem, and the other on 41st Street, near the 8th Avenue, are finished, and have been occupied some time."

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\*This establishes conclusively the date of the completion of the Harlaem M. E. Church.

## IX.

### PLACES WHERE METHODIST RELIGIOUS SERVICES WERE HELD.



IN 1830, the year of the establishment of the Harlem Mission, religious services, according to Methodist usage, were first, and for a considerable time, held in the house of the late John James, on 125th Street, between 3d and Lexington Avenues.

Mr. James himself had prepared, as he styles it, "a rough pulpit," and it was his custom to bring it into the room where religious services were held, on the Saturday evening previous, and to remove it on the Monday following.

The congregations were not large, and the ministers (itinerant and lay) who officiated here, and in other places hired for Divine worship, were such men as Drs. Seaman, Reese, Kirby, Revs. Ferris, Ostrander, "Billy" Hibbard, and others.

The next place in which Methodist religious services were held, was in the store-part (then not otherwise used) of the dwelling located upon the north-east corner of 3d Avenue and 125th Street.

The next place of worship was in a building, at that time, called the Academy (Harlem school), located on 120th Street, between the 2d and 3d Avenues. (The trustees of this school, until 1849, the common school for Harlem, were incorporated by the act of April 2, 1827, and then received a grant of money—\$4,000—part of the proceeds of the Harlem commons, with which they purchased a lot in 120th Street and erected a school house.)

In the "Minutes of the Trustees of Harlaem School" I find the following, under date of March 7, 1831: "*Resolved*, That the Missionary Society of the Methodist Episcopal Church have the use of the upper room on Sunday and Thursday evenings for one year, from the 1st of May next, at 25-100 p. evening."



During the occupancy of the "upper room" of the Harlem school building, a watch night service, on New Year's eve, was held. It seems that Dr. Seaman, who was purposing to preach that night, when on his way from New York to Harlem, in company with Dr. Reese, while driving along this side of Yorkville, in a wagon, was surprised by two men, who suddenly stepped out from the side of the road, one of whom took the horse by the bit and demanded their money. The doctor struck the horse with his whip, whereupon the horse started with a spring, and one of the would-be robbers fired his pistol. The ball struck Dr. Reese on his coat collar and glanced off. They, the doctors, escaped without further injury, and came into the meeting and related the incident to the congregation, causing not a little excitement.

During week day evenings, prayer and class meetings were held at the house of Mrs. Lloyd, (now of Gloversville, State of New York) in the rear of the Reformed Church, corner of 3d Avenue and 121st Street, and who, with Mrs. James, I am informed, is the only surviving member of the original society. The number in attendance ranged from eight to ten and twenty.

## X.

### PLANS AND BEGINNINGS FOR A HOUSE OF WORSHIP.



IN regard to the organization of "The Methodist Episcopal Church in Harlem," the following appears in the minutes, dated April 16, 1832:

"Pursuant to a public notice given at least fifteen days previously, a meeting of the members of the Methodist Episcopal Church in Harlem was held at the Academy in Harlem, this being the place where they statedly attend for Divine worship, for the purpose of electing Trustees for said Church.

"Rev. R. Seaman was called to the chair, and John Van Wart appointed Secretary. The meeting then proceeded to ballot for Inspectors of the Polls, when George Edwards and Ananias Platt were duly elected. The meeting then proceeded to elect seven Trustees, and on canvassing the votes, the following persons were declared by the Inspectors to be duly elected, viz: Joseph Smith, Andrew C. Wheeler, Isaac Platt, Thomas Vaughn, Benjamin Disbrow, John Van Wart, and John James.

"Their term of service was as follows: Joseph Smith and A. C. Wheeler, one year; Isaac Platt and Thomas Vaughn, two years; B. Disbrow, Jno. Van Wart and J. James, three years.

"*Resolved*, That the name or title by which said Trustees and their successors shall be forever hereafter called and known, is the Methodist Episcopal Church in Harlem.

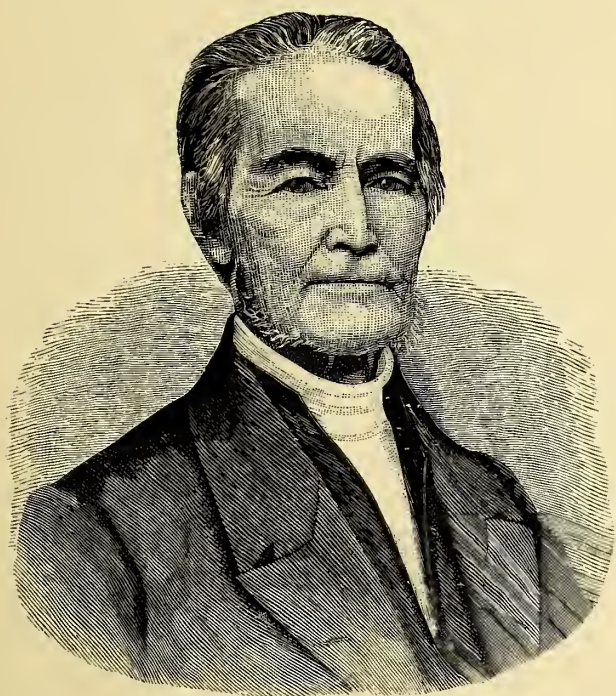
"The meeting then adjourned.

"RICHD. SEAMAN, *Chairman*,

"JOHN VAN WART, *Secretary*.

"Immediately after the election, the Trustees met and organized, and





REV. RICHARD SEAMAN, M.D.



elected Isaac Platt, Chairman, and John Van Wart, Secretary, for the ensuing year.

“Meeting adjourned.

“JOHN VAN WART, *Secretary*.”

From the following it appears that the subject of the purchase of a site and the erection of a “meeting house,” had been discussed and agreed upon:

“May 3d, 1832, a meeting of the Board of Trustees of the Methodist Episcopal Church in Harlem, was held at the house of Richard Seaman. Richard Seaman was appointed Chairman *pro tem*. The meeting was opened with prayer by the chairman.

“Present, Joseph Smith, Andrew C. Wheeler, Isaac Platt, Thomas Vaughn, Benjamin Disbrow, John Van Wart and John James.

“The minutes of the last meeting were read and approved.

“*Resolved*, That we purchase the ground of James Flanagan, Esq., for a site for a meeting house.

“*Resolved*, That a committee of three be appointed for that purpose. R. Seaman, B. Disbrow, J. Van Wart were, on motion, appointed. Benjamin Disbrow was appointed Treasurer.

“The meeting then adjourned.

“JOHN VAN WART, *Sec'y*.”

“May 14, 1832.

“A meeting of the Board of Trustees of the Methodist Episcopal Church in Harlem, was held in the lecture-room attached to the M. E. Church in Forsyth Street, in the city of New York. R. Seaman was appointed Chairman *pro tem*. The meeting was opened with prayer by the chairman.

“Present, Joseph Smith, And. C. Wheeler, I. Platt, Thos. Vaughn, B. Disbrow, J. Van Wart and J. James.

“The minutes of the last meeting were read and approved.

“*Resolved*, That we reconsider the resolution to purchase land of J. Flanagan, Esq. *Resolved*, That we purchase land of Danl. P. Ingraham, Esq.,

for a site for a meeting house. *Resolved*, That I. Platt, T. Vaughn and J. James be added to the Purchasing Committee. The meeting adjourned.

“JOHN VAN WART, *Sec’y.*”

It seems that the former incorporation, referred to in the minutes of the meeting held April 16, 1832, was deemed illegal, and, accordingly, “June 4, 1832, pursuant to public notice given at least fifteen days previously, a meeting of the members of the M. E. Church in Harlem was held at the Academy in Harlem, that being the place where they statedly attend for Divine worship, for the purpose of electing Trustees for said church, the former incorporation being illegal.

“R. Seaman was appointed Chairman, and Isaac Platt was appointed Secretary. The meeting proceeded to ballot for inspectors of the poll, when Isaac Platt and John Van Wart were duly elected.

“The meeting then proceeded to elect seven Trustees, and on canvassing the votes, the following persons were declared by the inspectors to be duly elected, viz: Joseph Smith, Andrew C. Wheeler, Benjamin Disbrow, Isaac Platt, Thomas Vaughn, John Van Wart and John James, to serve as such Trustees of the M. E. Church in Harlem.

“*Resolved*, That the name or title by which the said Trustees and their successors shall be forever hereafter called and known is the Methodist Episcopal Church in Harlem.

“RICHD. SEAMAN, *Chairman*,

“ISAAC PLATT, *Secretary.*”

At a subsequent meeting of the Board of Trustees, the committee appointed to purchase “a site for a meeting house” report, and it is resolved to build a house for Divine worship, the size, &c., of which is very minutely given.

1192515

“ October 13, 1832.

“A meeting of the Board of Trustees of the Methodist Episcopal Church in Harlem was held at the house of Andrew C. Wheeler, on the 2d Avenue.

“The meeting was opened with prayer by Joseph Smith. Benjamin Disbrow was elected Chairman for the ensuing year, and Andrew C. Wheeler was appointed Secretary *pro tem*.

“Present, J. Smith, B. Disbrow, T. Vaughn, A. C. Wheeler.

“The minutes of the last meeting were read and approved.

“The committee appointed, consisting of R. Seaman, B. Disbrow, J. Van Wart, I. Platt, T. Vaughn and J. James, to purchase ground for the site of a meeting house in Harlem, reported that they had purchased eight lots, having on them a dwelling house and a barn, of Danl. P. Ingraham, Esq., situate on 125th and 126th Streets, between the 3d and 4th Avenues, for \$2,000, on which a mortgage had been given for that amount at six per cent.

“*Resolved*, That we build a house for Divine worship on said lots, forty-five feet front and sixty feet deep, with a basement story nine and a half feet in the clear, viz: four and a half under ground and five feet above ground, and that the house be twenty feet post in the clear, without galleries, but to be prepared for galleries.

“*Resolved*, That the house be set twenty feet back from 125th Street, or thereabouts, to be on a line with the dwelling house, and to front 125th Street. The sides and rear of the house to be covered with Albany boards, planed and beaded; the front to be covered with narrow boards, planed and beaded, and finished with a pediment; the roof to be covered with three feet shingles of a good quality, laid nine inches to the weather, the whole to have two good coats of white paint.

“*Resolved*, That it be seated with seats similar to the basement of Greene Street Church, and that the seats have two good coats of green paint and two good coats of varnish.

“There shall be four windows on each side, seventy-two panes, each



eight by ten, viz: twelve panes high and six wide; two windows of the same size in the rear; two windows in front, eight panes high and six wide; also a circular window in the pediment, and two doors in front with fan-lights.

“*Resolved*, That J. Smith, B. Disbrow, A. C. Wheeler and R. Seaman, be a committee to draw a plan and receive proposals for building said house.

“*Resolved*, That we receive proposals from the following persons only, viz: J. B. Bunting, Mr. Everitt, T. Baldwin, D. Fowler, J. Carr, F. Van Tassell and Wm P. Morse.

“Meeting adjourned.

“AND. C. WHEELER, *Sec'y.*”

The following is the record of the business transacted at the meeting of the Board of Trustees, held “December 18, 1832:”

“A meeting of the Board of Trustees of the M. E. Church in Harlem was held at the house of A. C. Wheeler, 2d Avenue. Benj. Disbrow took the chair, and the meeting was opened with prayer.

“Present, B. Disbrow, J. Smith, T. Vaughn, J. James and A. C. Wheeler.

“The minutes of the last meeting were read and approved.

“*Resolved*, That the term of service of the Trustees be determined by ballot, which resulted as follows, viz: Joseph Smith, Thos. Vaughn and Andw. C. Wheeler, to serve for one year; John James and John Van Wart, for two years; and Benjn. Disbrow and Isaac Platt for three years.

“*Resolved*, That B. Disbrow be Treasurer of this Board for one year.

“*Resolved*, That John James be Secretary for one year.

“The specifications for the carpenter’s and mason’s work were presented by the committee and adopted. Closed with prayer.

“Adjourned.

“AND. C. WHEELER, *Sec’y pro tem.*”



"Jan. 31, 1833.

"A meeting of the Board of Trustees of the M. E. Church in Harlem was held at the house of A. C. Wheeler, 2d Avenue. B. Disbrow took the chair. The meeting was opened with prayer by Walter Booth.

"Present, B. Disbrow, J. James, Thos. Vaughn and A. C. Wheeler.

"Minutes of the last meeting were read and approved.

"*Resolved*, That we reconsider the resolution to build a house for divine worship at Harlem according to the plan agreed upon.

"*Resolved*, That we build a house forty by fifty feet, or forty by fifty-five feet, to be determined when the estimates are handed in.

"*Resolved*, That the height of the posts of the house be from twenty to twenty-two feet, to be left to the decision of the Building Committee.

"Meeting adjourned.

"AND. C. WHEELER, *Sec'y pro tem.*"

The minutes of the next meeting of the Board of Trustees record their final action in reference to the erection of a "meeting house."

"April 9, 1833.

"A meeting of the Board of Trustees of the M. E. Church in Harlem, was held at the house of Richard Seaman, 7 Division Street. B. Disbrow took the chair, and the meeting was opened with prayer.

"A. C. Wheeler was appointed Secretary *pro tem.*

"Present, J. Smith, Thos. Vaughn, A. C. Wheeler, B. Disbrow.

"Minutes of the last meeting read and approved.

"*Resolved*, That we build according to the first plan and first estimate, provided we can raise \$2,500 by bond and mortgage.

"Adjourned.

"AND. C. WHEELER, *Sec'y pro tem.*"

“April 23, 1834.

“A meeting of the Board of Trustees of the M. E. Church in Harlem, was held at the house of John James, Harlem. B. Disbrow took the chair, and the meeting was opened with prayer by R. Seaman.

“Present, J. Smith, B. Disbrow, Thos. Vaughn, I. Platt, J. James and A. C. Wheeler. Doct. W. Booth, the Missionary, was also present. A. C. Wheeler was appointed Secretary *pro tem*.

*“The Board examined the contract for building the meeting-house, and also the building, and concluded that the carpenter’s work was well done, and that the mason had fulfilled his contract.\*”*

“Thos. Vaughn and John James were appointed a committee to attend to repairs about the church and house.

“Benj. Disbrow and Richard Seaman were appointed a committee to audit and settle the extra bill for building the church.

“Benjamin Disbrow was appointed to obtain an insurance on the meeting-house for three thousand dollars. Adjourned, with prayer.

“AND. C. WHEELER, *Sec’y pro tem*.”

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\* In order to understand this, it must be remembered that the audience-room was first, and for some time previously, completed, and used for Divine worship, before the basement was ready for occupancy.

## XI.

### LAYING OF THE CORNER STONE AND DEDICATION.



THE following facts relating to the establishment of the Harlem Mission, its extent, the state of Methodism in the city of New York and in the United States, and other interesting facts, are copied from a paper written by the Rev. Richard Seaman, M.D., bearing date July 18, 1833, having been placed, along with other articles, in the leaden box that was deposited in the corner stone on the occasion of its being laid, and plainly showing the time of the celebration of that interesting event:

“The Harlaem Mission was established by the Missionary Society of the Methodist Episcopal Church, in the year 1830. Reverend Ira Ferris was appointed Missionary for that year and was succeeded by Rev. Richard Seaman, who continued two years.

“In 1833, Walter Booth, M.D., was appointed Missionary, and Richard Seaman supernumerary, in charge of the mission, at which time there were seventy-one members and six preaching places, viz: Harlaem, Rose Hill, 8th Avenue, corner of 38th Street; Blooming Dale, Manhattan Ville and Fort Washington. The mission extends from Kings Bridge and Harlaem to 20th Street, comprehending the whole of York Island, except the city.

“Joseph Smith, Andrew C. Wheeler, Benjamin Disbrow, Isaac Platt, Thomas Vaughn, John Van Wart and John James, are Trustees, and Joseph Smith, A. C. Wheeler, Benjamin Disbrow and Richard Seaman, are the Building Committee; Jacob P. Bunting, Mason, and William P. Morse, Carpenter, being contractors to do the work this year, 1833.

“William McKendree, Robert R. Roberts, Joshua Soule, Elijah Hedding, James O. Andrew and John Emory, Bishops.

“Samuel Merwin, Presiding Elder of the New York District.

“New York East Circuit: Laban Clark, Daniel Ostrander, Benjamin Griffin, Parmele Chamberlin, Paul R. Brown,

“West Circuit: Peter P. Sandford, Fitch Reed, Charles W. Carpenter, John C. Green and Josiah Bowen.

“In the Book Room: Nathan Bangs, Editor; John P. Durbin, Editor of the *Christian Advocate and Journal*, etc.; Timothy Merritt, assistant ditto; Beverly Waugh and Thomas Mason, Book Agents.

“There are now in the United States 2,200 Traveling Preachers in the Methodist Episcopal Church; 548,593 Church members in the United States, and 5,235 Church members in the city of New York.

“1833. Officers of the Civil Government: Andrew Jackson, President of the United States; Martin Van Buren, Vice-President; William L. Marcy, Governor of the State of New York; John Tracy, Lieutenant Governor; Gideon Lee, Mayor of the City of New York.

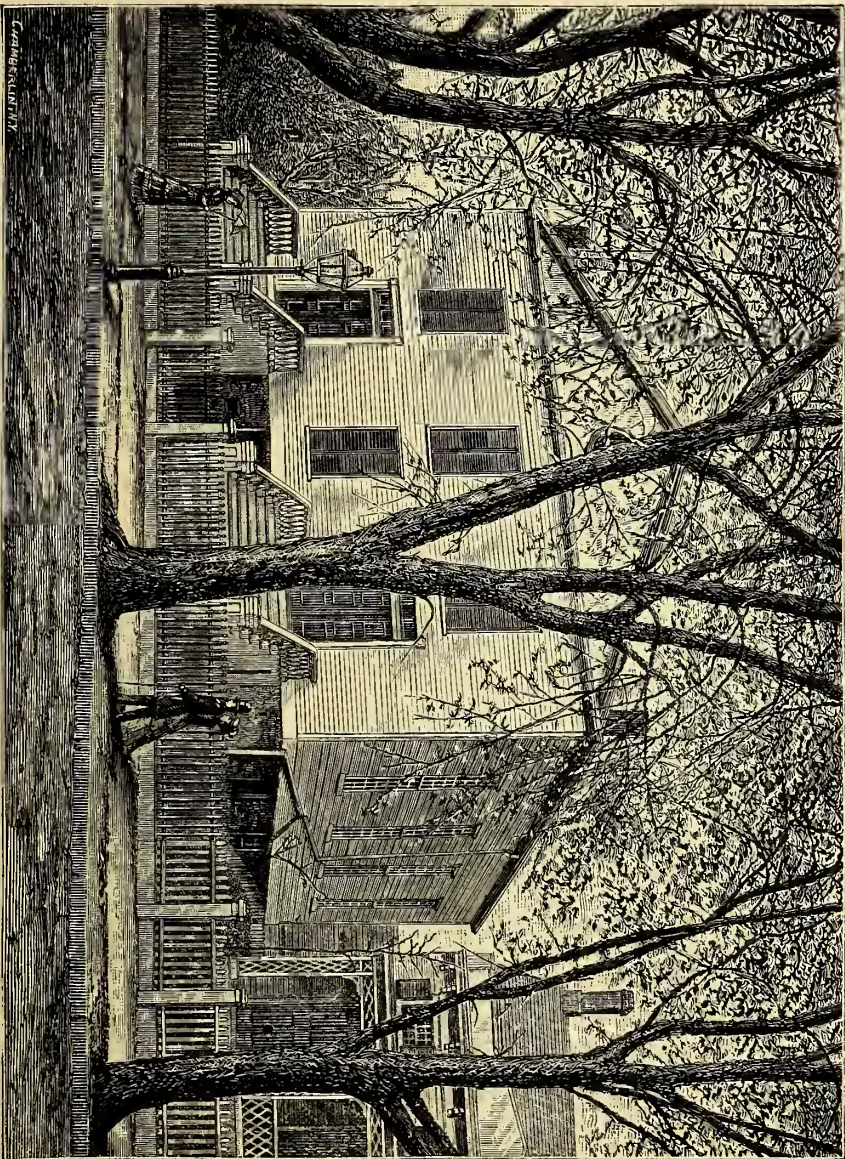
“A Bible, Methodist Hymn Book, Discipline, *Christian Advocate and Journal and Zion's Herald*, a daily paper, are herewith deposited; also, some specimens of American coin, in a leaden box prepared and presented for the purpose by Mr. Abraham Brower.

“RICHARD SEAMAN.”

It is very interesting to know that the late venerable Nathan Bangs, D.D., preached the sermon on the occasion of the laying of the corner-stone, taking as his text, the words recorded in the First Epistle of Paul to the Corinthians, 3:10-15 verses. Another very interesting feature on this occasion, was, that the pupils of the Harlem Academy, under the leadership of their Principal, were present, and, at the conclusion of the services, joined in singing the doxology, “Lord, dismiss us with thy blessing,” &c.

The dedication of the church, or “meeting-house,” as it was called, occurred on Thursday afternoon, December 12, 1833, the Rev. Dr. John Kennaday officiating in the absence of the Rev. Samuel Merwin, Presiding Elder of the New York District. The text upon which the discourse on this interesting occasion was based, may be found in Colossians, 1st chapter, 28th verse.





THE METHODIST EPISCOPAL CHURCH IN HARLEM,  
125TH ST., BETWEEN 3D AND 4TH AVENUES.





## XII.

### CEREMONIES ON TAKING LEAVE OF THE OLD CHURCH.



IN anticipation of discontinuing Divine worship in the old church, at a special meeting of the Board of Trustees of the Harlem M. E. Church, held October 7, 1870, "it was, on motion, resolved that the final service be held in the church, on Sunday, November 6, 1870." At a subsequent special meeting of the Trustees, (October 24, 1870,) "on motion, James Davis was appointed a committee to make all necessary arrangements for the same."

The following notice appeared in the *Christian Advocate* of November 3, 1870:

"Harlem Church—The Harlem M. E. Church, being about to remove to their new edifice, will hold farewell services on Sunday, November 6th, at the present location, 125th Street, between 3d and 4th Avenues. The morning services will be conducted by former pastors, commencing at 10½ o'clock. Afternoon, at 2½ o'clock, a reunion of former pastors and members. Rev. James M. Freeman, D.D., will preach in the evening at 7½ o'clock. Former pastors and members, and the friends of the church, are cordially invited to be present. In behalf of the Trustees.

"JAMES DAVIS, *Pres't.*"

The *New York Times* of November 7, 1870, thus refers to the matter:

"Farewell memorial services were held in the old edifice on 125th Street, near 4th Avenue, yesterday, (Nov. 6.) The morning service took the form of a Sacramental love feast, whereat former pastors delivered short addresses, or related their Christian experience, and gave some reminiscences of olden times, when Harlem was but a village and New York a good-sized town. In the afternoon at 2½ o'clock, there was a reunion of former

members, pastors and friends, and a general time of rejoicing was held for two and a half hours. Rev. James M. Freeman, D.D., a former pastor, preached in the evening, and the church was crowded at every service.

“In the afternoon, the Pastor, Rev. G. H. Corey, D.D., read a sketch of the history of the old church, and many of the old veterans, former pastors of the church, who were present, related their early experiences in traveling through the woods and sloughs of Harlem and Manhattanville, some of them walking from Hammond Street to Harlem, thence to Washington Heights, and thence to Manhattanville, to fill their three appointments on the Sabbath. The contrast between the past and the present was very striking, and very few of the audience were aware of the difficulties that beset the early Methodist pioneers in the upper end of the city.”

From another source I learn that “all the former pastors were invited, a large audience was in attendance, and after the Sacrament of the Lord’s Supper was administered, the Pastor of the church read a paper reciting the origin and growth of the church up to the date of leaving it, after which the Rev. Dr. E. H. Gillett, Pastor of the Presbyterian Church, made an interesting address. There were also other addresses.”

### XIII.

## HISTORY OF THE BEGINNING, PROGRESS AND COMPLETION OF ST. JAMES' M. E. CHURCH.



THE first attempt in the direction of enlarging the old church of which we have any record, is found in the minutes of the Board of Trustees, under date of May 30, 1859, in which it is stated that, "the Committee on Building presented a plan drawn by Messrs. Winham and Fornbach, for a brick front, &c.," which was approved.

At a special meeting of the Board of Trustees, held at the residence of James Davis, June 2, 1859, the minutes read: "The subject of the alteration of the church was taken up. The plans and specifications of Winham and Fornbach, presented by the Committee on Building, were approved. On motion, the official members of this church were requested to be notified from the pulpit to meet on Monday evening, June 6th, in class-room No. 2, for the purpose of consulting on a plan to enlarge the church."

At a regular meeting of the Board of Trustees, held June 27, 1859, the "Committee on Building report a meeting held in the lecture-room, on the evening of June 20th, to consider the subject of enlarging the church edifice. After expressions of various views on the subject, the meeting adjourned to meet on the second Friday in July."

At "a regular meeting of the Board of Trustees of the Harlem M. E. Church, held in class-room No. 2, Monday evening, July 25th, 1859, on motion, the Secretary was requested to procure the minutes of the special meetings called by this Board and copy them in regular order."

The minutes are as follows: "At a meeting held June 21, 1859, by the members and congregation of this church, called by the Board of Trustees,

to take into consideration the subject of enlarging the church, brother .....was called to the chair. Prayer by brother..... Brothers..... and....., in behalf of the Trustees, submitted a plan to enlarge the front part of the church; also, one to enlarge the church in the rear with galleries.

\*            \*            \*            \*            \*            \*            \*            \*

“Brother.....moved that we deem it inexpedient to enlarge the church at the present time.

“Seconded by brother.....

“Brother.....moved that we adjourn to meet on the second Friday evening in July, at 8 o'clock. Carried.”

An adjourned meeting of the members and congregation of the Harlem M. E. Church, called by the Board of Trustees, to take into consideration the subject of enlarging the church, was held July 8, 1859.

“Brother.....moved that the following resolutions be submitted in place of that of brother.....

“*Resolved*, That in the opinion of this meeting, a necessity exists for increased accommodation to those who desire to attend public worship in this church, and that we recommend the Trustees to take such measures as they may deem proper to furnish the same, either by the erection of a new building, or of such additions to the present building, in accordance with the plans submitted by them for a new front, as may, in their judgment, best promote the object.

“Brother.....moved that the resolution be divided, so as to read as follows :

“*Resolved*, That in the opinion of this meeting, a necessity exists for increased accommodation to those who desire to attend public worship in this church. Carried.

“Brother.....moved to adjourn to meet Friday evening, July 15. Carried.”

A meeting was held pursuant to adjournment, July 15, 1859. On motion of brother....., an adjournment followed to Friday evening, July 22, 1859.

An adjourned meeting was held July 22, 1859. On motion of



brother..... the ayes and noes were taken on the resolution offered by brother....., July 8, 1859, and resulted in twelve yeas and six nays. Adjourned.

At a meeting of the Board of Trustees, held August 29, 1859, "a committee, consisting of James Davis, James Wood, H. H. Gregory and James Stephens, was appointed to consider the best method of presenting the subject of enlarging or re-building the church."

A second attempt to build a new church was made in the Autumn of 1866, the year of the Centenary Jubilee of American Methodism, during the pastorate of Rev. Dr. McKown, on the suggestion of Mr. Gardner Landon, Sr., a member of the Board of Stewards

The proposition was heartily endorsed, some money was raised, but the project subsequently failed. One or two similar efforts were afterwards made in the same direction and shared a similar fate.

It was not, however, until the Fall of 1869, during the pastorate of the Rev. George H. Corey, D.D., (to whose unflinching purpose, indomitable energy, and tireless efforts, coupled with those of his brethren, both lay and official, and the blessing of God, Methodism in Harlem owes its position and influence) that the eligible site on the north-east corner of Madison Avenue and 126th Street was purchased, and the imposing structures, the church edifice, chapel and parsonage erected thereon.

About the same time of the year a society meeting was called in the old church, and, after an earnest address by the pastor, a series of resolutions was offered by J. Ralsey White, M.D., seconded by H. H. Gregory, M.D., "authorizing the Trustees to begin the new church and pledging the sympathy and co-operation of the congregation."

The occasion is described as "a very enthusiastic service, rivalling the excitement of an old-fashioned camp meeting."

In the latter part of October of the same year, (1869) the first opening in the ground was made by the pastor of the church, at the corner of Madison Avenue and 126th Street, precisely where the main tower stands. Several others, ladies, followed his example, by turning over a shovelful of ground.

The following, relating to the laying of the corner-stone of the church, is taken from the *Christian Advocate* of April 14, 1870:

"The corner-stone of the fine new edifice in course of erection for the 125th Street M. E. Church, Harlem, was held on Saturday last (April 9th) with appropriate religious services. \* \* \* \* \*

"The official act of laying the monumental stone was impressively performed by Bishop Janes. Dr. H. B. Ridgaway made an appropriate and eloquent address. Rev. Mr. McVicar, of the Episcopal Church, a most catholic-spirited and devoted clergyman, participated in the exercises. A brief address was also made by Dr. Ferris, Presiding Elder of the district. The services were conducted by the Pastor, Rev. G. H. Corey, under whose persistent efforts this enterprise has been brought to so promising a condition."

From another source I gather the following: "The corner-stone was laid during the session of the New York Conference, at 30th Street M. E. Church, which occurred April 6 to 11, 1870. Bishop E. S. Janes, H. B. Ridgaway, G. H. Corey and W. H. Ferris, participated in the exercises.

"Bishop Janes formally laid the corner-stone. In the box were a list of the membership of the church and its official men, its former pastors, a photograph of the old church and of the new, the New York daily papers, *Christian Advocate*, *Methodist*, and the names of the Ladies' Aid Society. There was a very large attendance, and the services were interesting."

Speaking of the first service in the chapel of the new church, the *Christian Advocate* of November 17, 1870, says: "An interesting day in Harlem. The first M. E. Church of Harlem, Rev. G. H. Corey, D D., Pastor, held service on Sunday last (November 13,) in the Sunday-school room (chapel) of their new and partially completed church, on the corner of 126th Street and Madison Avenue. There was no formal dedication of the chapel, and there will not be until the entire edifice is completed." \* \* \*

The *New York Times* of November 14, 1870, thus speaks of the event:

"Yesterday (November 13th,) the First Methodist Episcopal Church of Harlem moved into its new quarters on the corner of 126th Street and Madison Avenue. Services were held in the Sunday-school room, a large



and spacious hall on the second floor of the south wing. The place was crowded with worshippers. There was no formal dedication of the chapel yesterday, (November 13) and there will not be until the entire edifice is completed.

"In the morning, the Rev. G. H. Corey preached from the text, the second chapter of Haggai, ninth verse: 'The glory of this latter house shall be greater than of the former, saith the Lord of Hosts.'

"The treatment of the subject differed somewhat from the general treatment of this text in the pulpits. After showing that the idea of worship is innate in the human heart, and that among every condition of society, rude or cultured, savage or civilized, it is concentered in one form or another, Mr. Corey then showed that the place of worship was as necessary as the being. Then following out the crude or elaborate ideas of the ancients in setting apart places of worship, he traced them down to the Israelites, who, while in the wilderness, erected a tabernacle, but when in possession of their own land, and surrounded with wealth and luxury, they erected a temple which, for splendor and magnificence, never has been and never will be equalled. Prideaux valued the gold inlaying of the temple at \$21,000,000. The glory of the latter house referred to in the text, if taken literally, could not be true. It was larger, but not so costly or magnificent. As usually interpreted, the presence of Christ in the latter edifice is considered as its excellent glory, but this the preacher believed to be an incorrect view. Jehovah dwelt in the first temple, and Jesus, though equal with, cannot be greater than God. He believed that the text had a far wider signification than is generally given to it, and that it refers to the Christian Church, whose chief glory is that it substitutes a spiritual for a ceremonial worship, and hence there is no peculiar sacredness of place or persons. Every believer is a priest, and wherever two or three are gathered in the Master's name, there He is, and there, too, is the Church. The glory of the latter house consists also in spirituality of devotion that antagonizes all formality and insincerity. Nevertheless, the Christian Church has its symbols, appointments, and opportunities, all of which were plainly and forcibly brought to the notice and consideration of the audience, and they were

earnestly urged to yield, full and ready obedience to God's commands. Mr. Corey preached again in the evening."

At a meeting of the joint Board of Trustees and Stewards, held March 27, 1871, "it was resolved that this meeting recommend that the corporate name of the church be the 'St. James Methodist Episcopal Church at Harlem,' and that the subject of changing the corporate name be submitted to a meeting of the Society on Sunday next (April 2, 1871), by the President of the Board of Trustees."

In accordance with this recommendation, "a public meeting of the Society was held Sunday, April 2, 1871, at the chapel at the close of the morning sermon. Brother Corey presided. D. J. Dean was elected Secretary of the meeting.

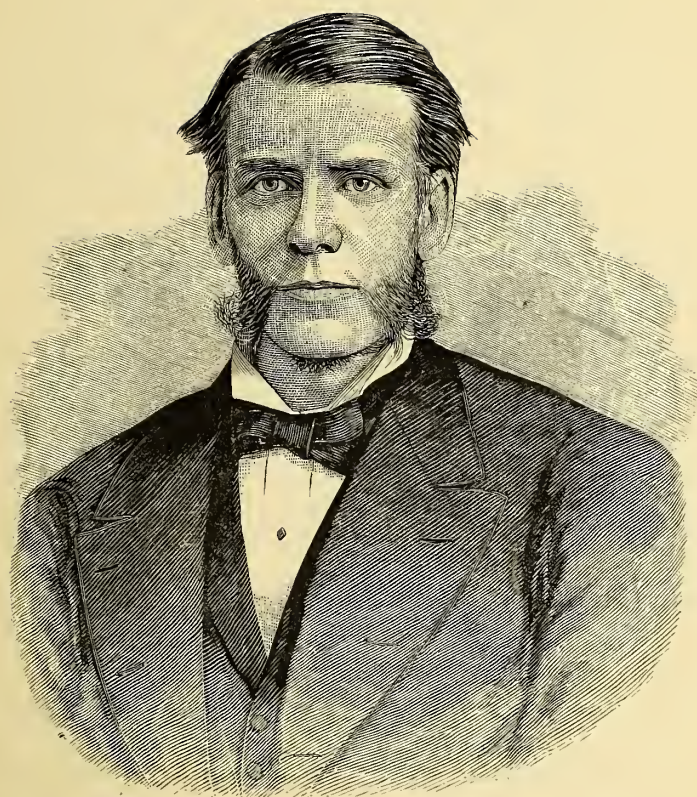
"The object of the meeting having been stated by Brother Davis, after a discussion, which was largely participated in, the following resolution was adopted:

"That the corporate name of the church shall be 'the St. James M. E. Church at Harlem,' and that the Trustees be requested to take the necessary steps to make the change."

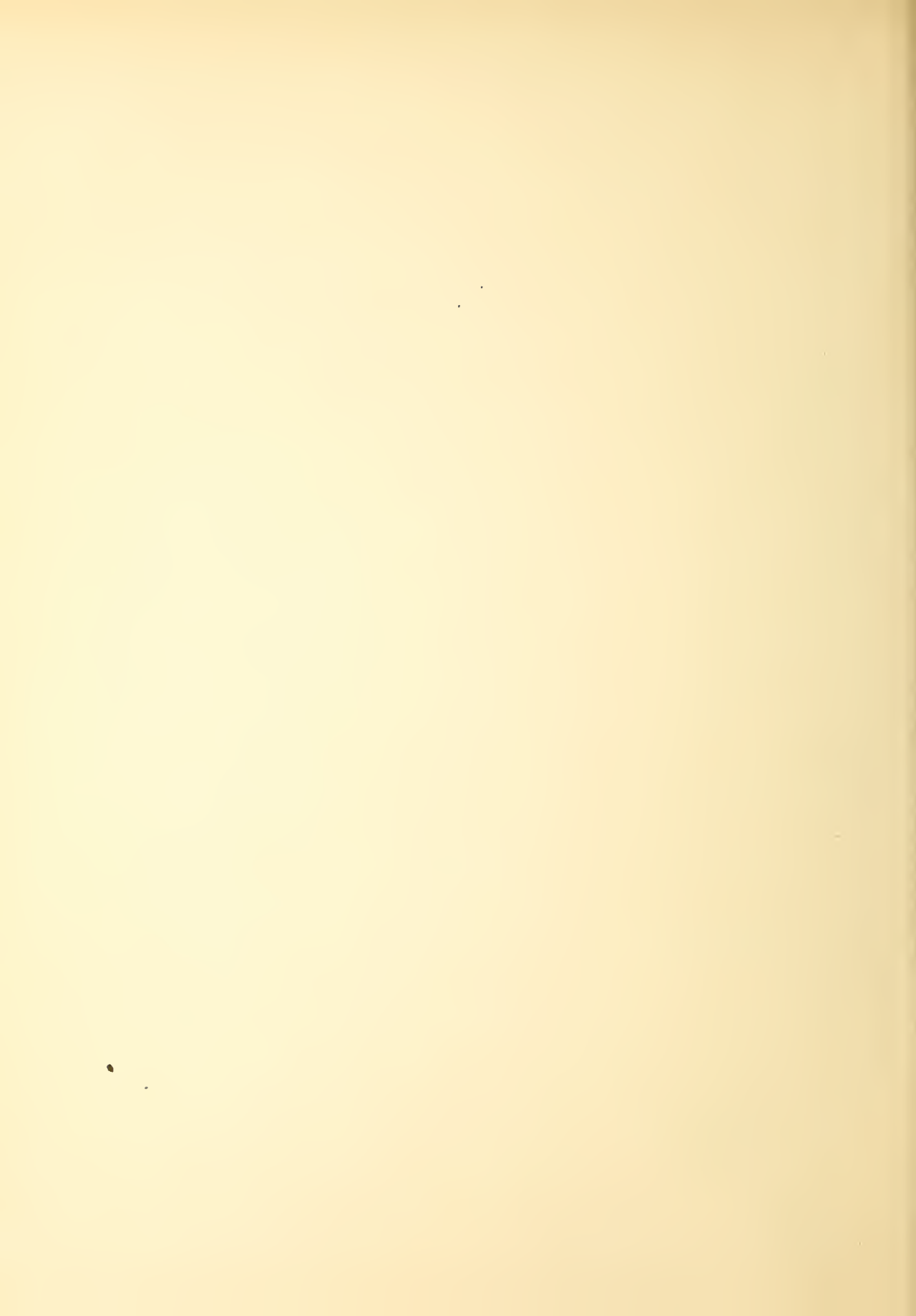
The *Christian Advocate*, of May 18, 1871, thus speaks of the dedication of St. James M. E. Church.

"The new and beautiful St. James Methodist Episcopal Church, corner of 126th Street and Madison Ave., in this City, Rev. Dr. H. B. Ridgaway, Pastor, was dedicated on Sunday last, May 14.

"Bishop Janes preached in the morning, Rev. B. I. Ives, in the afternoon, and Rev. Dr. J. P. Newman, of Washington, in the evening. Bishop Janes conducted the dedicatory service, and Rev. B. I. Ives managed (with his usual ability and success) the call for the collection. Rev. S. D. Brown, Rev. Dr. Crooks, Rev. George H. Corey, D.D., a former pastor, and other ministers, participated in the services. The sermons were able, and very great interest was felt throughout. The entire cost of the property was \$123,000. Of this amount, \$46,500 had been paid, and \$40,000 arranged for a sinking fund. The balance, \$36,500, was presented to the audience, and subscriptions called for to the amount. Large as the sum was, *the whole*



REV. GEORGE H. COREY, D.D.





*sum was raised at the morning service.* Subscriptions were added during the afternoon and evening, increasing the collection for the day to *forty-three thousand dollars.* Grandly done!"

The following appeared in the *New York Times*, May 15, 1871:

"St. James Methodist Episcopal Church, on 126th Street, Harlem, was opened for public service, for the first time, yesterday morning, (May 14.)

"The beautiful edifice was crowded with a fashionable audience, who occupied all the seats and standing-room both on the floor and in the galleries, and even overflowed into the lobby. After the chant, the ritual service of dedication was read by Rev. Henry B. Ridgaway, pastor of the church. Bishop Simpson, who had been expected to preach, having sent word that he was too unwell to come, Bishop Janes delivered the sermon, taking as his text, Isaiah 6 : 1-8 verses, dwelling particularly upon the clause in the eighth verse, 'Here am I, send me.'

"The Bishop spoke of the universality of God's rule. He rules all the governments of the earth, and when His dominion shall be extended as prophecy has foretold it, will fill all the earth. God's rule is love. He hears all and grants His countenance to all who come to Him. If we can not join the grand congregations we can at least come to Him personally and socially. Social worship is the highest form of worship. In this world we need to come personally to the mercy seat. In the social meetings of the week and at the family altar, are the highest services to God. Concerning conversions, Bishop Janes said: The inspiration in conversion must come from the heart, and not from the reason. We may reason on religious subjects, compare ourselves with others, decide that this one is moral, and that one religious, that this one is good, and that one bad, and yet there is no conviction of sin. This is wrong; we must compare ourselves not with other men, but with the one great standard, God, and then in comparison with His goodness we shall feel our weakness and wickedness as they are; and not as we have supposed them to be.

"When we are once thus convinced of sin, our hearts are touched and God's law reveals to us the plan of salvation. As in the case of Isaiah, in the very moment of deepest self-abasement, and misery, the spirit of the

Lord comes down upon us, and the work of regeneration commences. Pardoned and regenerated, forgiven and sanctified, and the witness of it in the heart. Oh! the effect of such a conversion. To feel that our sin is forgiven and our heart renewed. What a wonderful blessing it is. But to attain it the heart must be touched. Appeals to the reason are inefficient. It is this inspiration which comes forth out of the heart which brings men into the Church; which inspires men to labor, suffer and die for the Church; which brings our young men into the ministry.

“When a young man is filled full of this spirit, he does not stop for the labors and hardships which may be before him, but he enters at once into the Church, and he does it at the time of his conversion. He does not wait six or seven years, till he has failed in every other occupation, and then conclude that the Lord has called him to the ministry, but he throws himself heart and soul into the work at once. This is the inspiration which takes our men and women into the Sunday-school; which makes men rise up at once when there is a call for money, and say, ‘Lord, here am I.’ If we have not this, we have not the religion of God. It is this kind of spirit by which men are saved, and not by sacramental religion. May that spirit inspire the Church, may it direct every service, may it be with the pastor, with the workers of the Sunday-school, even with the trustees who have charge of the funds, and may it descend upon all here and make each one a temple of God for His service.

“The Rev. Mr. Ives followed Bishop Janes with a brief exhibition of the financial situation of the congregation: The whole church establishment, including the land, parsonage, organ, parlor furniture, &c., has cost one hundred and twenty-three thousand dollars.

“The consummation of such a magnificent work, he thought, highly creditable to a congregation that was small in number and by no means remarkable for wealth. Forty-six thousand five hundred dollars had been realized toward the cost of the church; forty thousand dollars it had been decided to fund as debt, and the remainder, thirty-six thousand five hundred dollars, must be raised by contributions at once.

“Secretaries were then appointed, and under the dexterous guidance



of Mr. Ives, the astounding sum of more than thirty-three thousand dollars was raised upon the spot, in contributions ranging from ten dollars to two thousand dollars. Further contributions were handed in during the day, which more than made up the whole sum required.

“In the afternoon, Rev. Mr. Ives preached to another very large congregation on ‘The Glorious Gospel of Christ,’ 2 Cor. 4 : 4.

“In the evening, Rev. J. P. Newman, of Washington, preached from Isaiah 21 : 11, and the formal dedication was had.

“Bishop Janes officiated.”

From St. James there have gone forth, from time to time, colonies who have been instrumental in planting the Second Avenue, the 125th Street and the North New York Methodist Episcopal Churches.

## XIV.

### SKETCHES OF THE PASTORS BOTH LIVING AND DEAD.

#### REV. IRA FERRIS.



HE Rev. Ira Ferris was born in Roxbury, Delaware County, New York, July 6, 1804. In the Fall of 1818, under the preaching of the Rev. James Young, he was awakened to a consciousness of sin, and the following week, while in secret prayer, was happily converted to God, and received into the Methodist Episcopal Church, in Gilboa, Delaware County, by the Rev. Arnold Schofield.

He was licensed to exhort March 25, 1822, by the Rev. John Bangs.

He received a local preacher's license February 4, 1824, and was employed by the Rev. Daniel Ostrander, (whose daughter he subsequently married) Presiding Elder, as junior preacher on Delaware Circuit. In the Spring of 1824 he was received on probation in the New York Conference and appointed to Sullivan Circuit, with Daniel De Vinne.

In 1826 he was received into full connection with the Conference, and ordained deacon, by Bishop Hedding.

In 1828 he was ordained an elder, by Bishop Hedding.

During these years he was regularly and successively appointed to various circuits in the bounds of the New York Conference.

In 1828-9 he traveled Flushing Circuit, Long Island; and in 1830 he was appointed to Harlem Mission, in the upper part of New York Island, at that time the most unpromising field of work in the New York Conference, embracing all of New York Island above 18th Street. He found a small society at Rose Hill, the nucleus of the present Twenty-seventh Street Church.

Early in the year he made an appointment for regular service at the

Academy in Yorkville, used to ride there on Sunday mornings, himself build the fire, ring the bell and call his congregation.

God owned his labors in the awakening and conversion of sinners; a class was formed, the nucleus of the present Eighty-sixth Street Church.

At that time there was a member of our Church, by the name of Platt, living at Harlem Bridge, as bridge-keeper, and the proprietor of a public house. The preacher made this man's house his home, and preached in a school house, near at hand.

The work prospered, and during the year he made arrangements to build a church, and expected in another year to have accomplished the work, but on account of sickness in his family, was obliged to move at the end of the year, and was appointed to the New Rochelle Circuit.

Mr. Ferris was an able minister of Christ, distinguished for soundness of mind, clearness of intellect, genuine humility and a devotional spirit; while his decision of character gave him strong, unflinching courage in his work. An able theologian, he reasoned like Paul, and as Apollos, he was mighty in the Scriptures. He performed his work in the ministry for forty-six years, entering sweetly and rejoicingly into rest, March 12, 1869, attaining the object of his life, to die on the field of battle, and realizing his highest ambition, "to finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the Gospel of the grace of God."

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REV. RICHARD SEAMAN, M.D.

Rev. Richard Seaman was born April 28, 1785, and died November 6, 1864, aged 80.

When a little over fourteen he left the home of his childhood, Herricks, L. I., and came to New York, where he became a clerk in a drug store.

He immediately commenced the study of medicine, and when about nineteen was a licensed practising physician. At the age of twenty-one he was appointed resident physician of the almshouse. In the Fall of 1812,

with the deliberation and firmness which strongly marked his character, he resolved to devote his life to God's service.

In 1823, he was received on trial in the New York Conference, and was regularly appointed to different fields of labor for twenty-two years, when, in 1845, through failure of health, he was obliged to take a superannuated relation. He, however, continued to labor faithfully according to his ability and opportunities, until entirely disabled by disease. Several churches in the upper part of this city are largely indebted for their establishment to his self-sacrificing labor and contributions.

During the last thirteen years of his life he was a great sufferer. The death of his wife in 1861, who had been his faithful companion for nearly fifty years, severed the last tie which attached him to this world. At the house of his brother and in the midst of his kindred, he passed away to his reward, exclaiming, "O my Saviour, how I love Thee!"

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REV. S. HUESTON.

The Rev. S. Hueston was assistant pastor to the Rev. Dr. Seaman during the conference year, 1833.

Further than this, I have not been able to obtain any information respecting him.

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REV. JOHN LUCKEY.

Rev. John Luekey was born March 13, 1800, and died in Rollo, Mo., Jan. 10th, 1876. He was converted at nine years of age, and licensed to exhort in 1819. As an exhorter and local preacher he served the Church one year, and traveled under the presiding elder one year. He was admitted on trial by the New York Conference in 1821, ordained deacon in 1823, and elder in 1825.

Among his other appointments he was Chaplain to Sing Sing prison nineteen years, and superannuated from 1867 to the close of his life.

He wrote two books, one, "Prison Sketches," the other, "Life in Sing Sing Prison."

For the mission work at the Five Points he was equally well qualified; indeed, the Chaplaincy at Sing Sing, had prepared the way for him at the mission, where he met many of the friends of his former parishioners.

In the Spring of 1868 he left Sing Sing and removed to Rollo, Mo. In his western home, although he had reached "three score and ten," he was an untiring laborer.

The condition of his health becoming such as to make it desirable for him to be near a physician, he removed to town.

From this time until his death, he maintained his usual cheerfulness, when, a few days after, he sank into a deep sleep, and at one o'clock breathed his last without pain or returning consciousness.

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#### REV. DANIEL DE VINNE.

The Rev. Daniel De Vinne was born in Londonderry, February 1, 1793. When about eight months old, in company with his father and family, he came to America. At ten years of age, he was sent for the first time to school. Here, on account of his supposed attachment to Romanism, he underwent a real persecution. Six years afterward, he suffered similar persecution from another quarter, on his becoming a Methodist.

In regard to his religious training, his mother was his only instructor; for in the neighborhood there was neither church, school, minister nor preaching, and only one Bible, which his mother sometimes borrowed. And yet the Lord visited him early. When eleven years old, his mother died, and he was transferred to the guardianship of his grandparents in Albany. By them he was required to attend the Roman Catholic Church. At fifteen, however, he thought he would judge for himself; and, accordingly, he set out on a tour of visitation to all the churches. He visited all



of them in Albany except the Methodists, who were then thought to be so far out of the way, that it was not worth while.

By a very strange Providence, it so happened that on the last evening of 1809, he fell in company with five young men, with whom he perambulated the streets of Albany till about eleven o'clock, when they came near the little church in North Pearl Street, where the Methodists were holding a watch night. It was here and then that Mr. De Vinne became awakened, and soon after (a little before or after midnight of January 2, 1810) entered into covenant relation with God, and on the seventh, the Sabbath of the same week, joined the Methodist Episcopal Church, in Albany.

We next find Mr. De Vinne in Brooklyn, which, at this time, (1815) was a small village. Here he engaged in teaching, until October, 1818, when he sold out his school establishment and went by sea to New Orleans. We next find him in charge of a school near Woodville, Mississippi. Here, too, he opened a Sunday-school to teach the slaves to read the Scriptures. Though still a private member, he went on the Natchez Circuit, and preached his first sermon in Feliciana, Louisiana. Three months afterward, he was regularly licensed to preach and recommended to travel.

At the session of the Mississippi Conference for the year 1819, he was, on being received, sent, at his own request, to the French, of Lower Louisiana.

In 1821, he was ordained to the diaconate and subsequently elder.

In 1824 he was a delegate to the General Conference, held in Eutaw Church, Baltimore. It was at this conference, after traveling various circuits in the South, that he applied to Bishop George for a transfer to the North. He was subsequently transferred to the New York Conference by Bishop Roberts. Without enumerating all the circuits and stations Mr. De Vinne has traveled and filled, suffice it to say, that they have been numerous, varied and extensive, and the miles he has traveled, and the sermons he has preached, are counted by the thousands.

Mr. De Vinne has attained to a ripe old age, and though compassed about by bodily infirmities, is cheerful, and living in blest anticipation of the rest that remains to the people of God.

REV. JAMES FLOY, D.D.

Rev. James Floy, D.D., was born in the city of New York, August 20, 1806. He received his academical and collegiate education at Columbia College, New York. His conversion to God occurred February 13, 1831, during a revival in the Allen Street Church. He united with the Bowery Village (now Seventh Street) Methodist Episcopal Church, and for some time acted as teacher and superintendent of a Sunday-school for colored persons under the care of that church. He was licensed to preach in February, 1833, two years after his conversion, and for the next two years he filled the office of a local preacher.

He was received into the Traveling Ministry as a probationer at the session of the New York Conference, in the Spring of 1835.

As a preacher, Dr. Floy was clear, direct and earnest; eminently evangelical in doctrine; in exhortation, pungent and effective; elevated in matter, and rigidly correct in style and manner.

His death was sudden, and quite unexpected by himself or friends. On the evening of October 14, 1863, in his study, with only a son in his company, he was seized with apoplexy, and expired almost instantly.

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REV. JOHN CRANVILLE TACKABERRY.

Rev. John Cranville Tackaberry was a native of Ireland, born September 8, 1799. He emigrated to America in 1817. A few weeks after his arrival in this country, while residing in Quebec, he experienced religion. He soon after united with the M. E. Church. In 1819 he received license as an exhorter, and in 1821, was licensed as a local preacher. For a year or two subsequent, under the presiding elder, he was employed to labor within the limits of the Canada Conference. In 1826 he was ordained a local deacon. The following year he was admitted on trial in the Pittsburgh Conference. At its next session he was ordained elder. In 1829 he was transferred to the New York Conference, and stationed at Troy, and

successively labored as a faithful minister of Christ at Catskill, Brooklyn, Stratford and New York.

In 1837 he was appointed to Montgomery Circuit. The two succeeding years he was appointed to the Harlem Mission. His next and last appointment as an effective preacher was at Stamford. Here, his health failing, he was compelled to take a superannuated relation, which he held till 1844; from which time, to the close of his life, he maintained a super-numerary connection with the New York Conference.

He ended his sufferings in this city, May 9, 1852. A short time previous to his death, he requested an intimate friend to read from the Bible, naming the chapter and remarking, "In the Word of God is my trust; its promises are my support."

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#### REV. SYLVESTER HALE CLARK.

Rev. Sylvester Hale Clark, son of Jonathan and Mary Hale Clark, was born in South Wilbraham, Mass., December 31, 1810. He was born again in July, 1827, in Tolland, Conn., and joined the M. E. Church. He received his first license to preach in 1832, from the Rev. P. P. Sandford, Presiding Elder, at West Point, where he was teaching a school.

In 1834, by request of Rev. Marvin Richardson, Presiding Elder, he traveled the Montgomery Circuit with the Rev. Hiram Wing. At his request he organized the first class at Middletown, where they preached in a school-house.

In 1835, he was received into the New York Conference on probation and stationed at New Britain, Conn., which was then first made a station.

In 1837, he was ordained deacon by Bishop Waugh, in Brooklyn, N. Y., and stationed at Farmington, Conn.

In 1839, he was ordained elder by Bishop Waugh at Willett Street M. E. Church, New York, and stationed on the Harlem Mission with the Rev. John C. Tackaberry, he (the latter) residing near the Rose Hill or Twenty-

seventh Street Church, and the former (Clark) next door to the church in Harlem, 125th Street.

The mission also included the Forty-third Street and Yorkville or Eighty-sixth Street Churches, at which they alternated, preaching three times each Sabbath. Brother Tackaberry took charge of the pastoral work and social meetings at the lower end of the mission, and brother Clark at the upper end.

In 1852, suffering from bronchial difficulty and general prostration, by the advice of Bishop Janes, brother Clark took a superannuation, hoping that entire rest might restore his health; but this hope was not realized, and he has seldom been able to preach since.

In conclusion, brother Clark, in writing of himself and his life-long companion, says: "During all these years, with their joys and their sorrows, our Heavenly Father has kindly led us, and now, 1880, in the good old town of Plymouth, Mass., amid the memories, relics and descendants of the Pilgrims, near the rock on which they landed—

‘ We are waiting by the river,  
Only waiting for the boatman,  
We are watching on the shore,  
Till he come to bear us o’er.’ ”

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#### REV. ELBERT OSBORN.

The Rev. Elbert Osborn was born April 7, 1800, in that part of the town of Fairfield, called Greenfield, in Connecticut.

It is his opinion that before he was nine years old, the Lord converted his soul. He then joined the Methodist Episcopal Church, and has since been connected with it, a period of seventy years.

When about twenty-two years old, he was licensed as a local preacher by the Rev. Samuel Merwin. About a year later, he entered the itineracy, and joined the New York Conference, of which he has continued a member for fifty-seven years.



During forty-three years he has been on the list of effective ministers, and for the remainder, on the superannuated list.

His appointed fields of labor have included portions of Litchfield and Hartford Counties, in Connecticut, a part of Hampden County, in Massachusetts, and places in Westchester, Putnam, Dutchess, Columbia, Rensselaer, Albany, Schoharie, Delaware, Greene, Ulster, Queens and Suffolk Counties, in the State of New York.

In regard to the number of sermons he has preached, brother Osborn writes: "As near as I can now ascertain, I have, in my weak way, preached about ten thousand and three hundred times in the course of my ministry. The state of my health forbids my preaching now, yet I would 'cry in death, behold the Lamb.'"

He died at Ocean Grove, N. J., on Saturday evening, February 15, 1881, aged nearly eighty-one years. His end was peace.

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#### REV. SAMUEL U. FISHER.

Rev. Samuel U. Fisher was born in White Plains, Westchester County, N. Y., November 30, 1795. When about twenty-four years of age, he sought, successfully, a saving interest in the Lord Jesus.

He was received on probation in the New York Conference in 1826, was ordained deacon in 1828, and elder in 1830. In 1826 he was stationed on Kingsbridge Circuit; 1827-8, Stamford; 1829-30, Matteawan; 1831-2, Dutchess; 1833, Amenia, where his health failed, and in 1834 he was returned supernumerary.

From 1835 to 1838, inclusive, he was superannuated. His health having improved a little, his relation was changed to supernumerary. In 1840, he was returned effective, and appointed to New Rochelle Circuit; 1841, Harlem, where his health again failed. He was returned supernumerary in 1842, and continued so until 1845, when he was superannuated, and remained in this relation until May 9, 1850, when he was released from his toils and sufferings, and peacefully passed to his reward in heaven.



As a minister, he was faithful as long as he could attend to the duties of his calling, and instrumental in bringing souls to Christ; sound in doctrine, taking the Word of God as the only and sufficient rule of faith and practice.

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REV. SAMUEL A. SEAMAN.

The Rev. Samuel A. Seaman was born in the city of New York, August 18, 1818.

His father's name was Samuel Seaman, the youngest brother of Rev. Richard Seaman, M.D., so long identified with the early history of the 125th Street M. E. Church.

He was converted in the Greene Street M. E. Church, in New York City.

In 1841 he was graduated from the New York University, and in the Fall went to Westville and Bethany, and in 1842 to Wethersfield. In 1843 he was associated with his uncle, the Rev. Dr. Seaman, in the Harlem M. E. Church. He is at present stationed at Stratford, Conn.

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REV. GEORGE TAYLOR.

The Rev. George Taylor was born in the village of Honley, near Huddersfield, Yorkshire, England.

His parents were pious and earnest Methodists, and did all they could to train him to piety of heart and life.

In very early life he received strong religious impressions in the Sunday-school, and under the prayers and teachings of a very devoted mother, he received his first ticket of membership from the hands of the Rev. John Bowers.

At the age of eighteen he was received as a local preacher in the Gloysop Circuit, Derbyshire.

From there he removed to the Theological school kept by the Rev. Thomas Allin, in Alltringham, near Manchester.

In 1843 he left Alltringham for New York with the intention of joining the New York Conference. He spent the first year in Wolcottville, Conn., under the eldership of Bartholomew Creagh.

His first Conference appointment was Harlem, (1844.)

Suffering from ill health during the year, he was, at its close, removed to the mountain region.

The people treated him with great kindness, the society was peaceable and united, and all experienced a pleasant year.

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#### REV M. E. WILLING.

The Rev. M. E. Willing was Pastor of the Harlem M. E. Church during the Conference year 1845.

Brother Willing has since left the Methodist Episcopal Church.

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#### REV. SAMUEL D. FERGUSON.

The Rev. Samuel D. Ferguson was born in the city of New York in 1798.

At the age of fourteen, with joy, he responded to the call of his Heavenly Father, "My son, give me thy heart." He then identified himself with the Methodist Episcopal Church. He was licensed to preach, and employed by his presiding elder to aid the Rev. Arnold Scofield. He joined the Conference in 1819, and was appointed to Stamford Circuit; in 1820, he was appointed to Suffolk; and during succeeding years, successively, to different circuits, until, in 1829-30, he was stationed in Bedford Street, New York City; and in 1831-4, he was Presiding Elder on Plattsburgh District; in 1835, he was stationed at North Second Street, Troy.

In consequence of poor health he did not return to Troy the second year, but accepted the appointment of General Agent of the Troy Conference Academy. From 1838 to 1844 he filled various appointments, among them, that of Presiding Elder of the Delaware District. In the Spring or Summer of 1844, his health having failed, he accepted the appointment of Superintendent of the Leake and Watts' Orphan House. Here he remained for four years. (It was during the years 1846 and 1847, that brother Ferguson officiated also as Pastor of the Harlem M. E. Church.)

As a man, brother Ferguson was emphatically strong; as a Christian, he was meek, humble and unostentatious. He was an able minister of the New Testament. All the religious enterprises of our Church shared in his liberality, and they were not forgotten in his last will and testament.

On the 30th of December, 1855, at the residence of his sister, in the city of New York, on Sabbath morning, he went to the "land of pure delight," where everlasting Spring abides, where he can die no more, but will be like the angels of God, ever young, ever strong and immortal.

He repeated, as expressive of the feelings of his own heart, the words of the Psalmist: "The Lord is my shepherd, I shall not want \* \* \* yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

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REV. JAMES M. FREEMAN, D.D.

The Rev. James M. Freeman was born in the city of New York, January 29, 1827.

He was converted in the Sabbath-school of the Allen Street Methodist Episcopal Church, and united with that church when he was not quite eleven years old.

He was educated for a teacher in the public schools of the city, under the old Normal school system, and taught seven years in several different schools.

He was licensed as a local preacher in 1846. While teaching in Harlem, in 1847, he was appointed, December 22d, preacher in charge of the Harlem M. E. Church, by the Presiding Elder, the Rev. Peter P. Sandford, D.D., for the remainder of the Conference year (1847-8.) In January (1848) a protracted meeting was begun and continued for two months. The congregations were frequently so large as to crowd the audience room of the church. The interest became very great and extended to the other churches of the place. A dancing school was completely broken up as most of the dancers attended the meetings, and many of them were converted. Nearly one hundred souls in all were converted, some of whom joined the other churches. The membership was more than doubled during the year. In 1847, fifty-nine were reported in the minutes. In 1848, one hundred and thirty-two. In 1850, Dr. Freeman joined the New Jersey Conference, and was among the members of that conference, who, in 1857, were set off to the Newark Conference.

The following have been his appointments: Quarry Street, Newark; Camptown; Milltown; Prospect Street, Paterson; Orange; Union Street, Newark; Trinity, Staten Island; Haverstraw, New York; Market Street, Paterson; Halsey Street, Newark; Hedding, Jersey City; Hackettstown, whence he was taken, in 1852, and appointed Assistant Editor of Sunday-school and Tract publications. In 1866, Wesleyan University conferred upon him the honorary degree of A. M., and in 1875, Mount Union College, Ohio, that of D.D.

Dr. Freeman has written over thirty small books for children, besides packages of tracts. Also, "Hand Book of Bible Manners and Customs," "Short History of English Bible," and other smaller works for Sunday-school teachers and Bible students.

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REV. RUFUS C. PUTNEY.

The Rev. Rufus C. Putney was born in Union, Tolland County, Conn., August 17, 1820.



He received from his parents a careful and prayerful, moral and religious training.

At the age of sixteen he came to New York State, and entered, and subsequently graduated from the White Plains Academy.

He then engaged in teaching until he entered the itineracy.

He was converted December 29th, 1839, in Greenburgh, Westchester County, under the ministry of the Rev. John A. Selleck and by the evangelistic labors of Samuel Halsted, and immediately joined the M. E. Church on probation.

In 1840 he was granted a local preacher's license.

In May, 1844, he joined the New York Conference, and during the years 1848-9, served the Harlem (125th Street) Church.

In speaking of his pastorate in Harlem, the Rev. Mr. Putney writes: "While my pastorate embraced no little sacrifice and privation, as well as arduous labor, it also affords me much pleasure, and even at this distant day, furnishes me with precious memories and a sweet anticipation of greetings in the heavenly land.

"And I rejoice that the little society, for the interests of which it was mine to care, over thirty years ago, has grown to such dimensions, as to constitute it a peer among the city churches of the metropolis."

The Rev. Mr. Putney died in the city of New York on the eve of December 16, 1881.

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#### REV. THOMAS BAINBRIDGE.

Rev. Thomas Bainbridge was born in Appleby, England, October 26, 1792. His conversion took place in his twenty-fourth year. About three years after this he became a local preacher in the Wesleyan connection.



Shortly after entering the ranks of the local ministry in England, he came to America.

He joined the New York Conference in 1833, having been previously employed under the Presiding Elder as the colleague of the Rev. Dr. Levings, in New Haven, Conn. He became a superannuate in 1853.

He was a great sufferer for the six months previous to his death, but was calm and resigned.

He was taken suddenly worse on Saturday, March 8, 1862, and from that time failed rapidly, being scarcely able to articulate, but made out to say to his kind and pious physician, "I know in whom I have believed."

On the following Sabbath the Rev. S. C. Perry called to see him, and to him he said: "I trust in Christ crucified; He is my only hope." On Monday morning, at half-past two o'clock, March 10, 1862, he sweetly fell asleep in Jesus.

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REV. A. S. LAKIN.

The Rev. A. S. Lakin was Pastor of the Harlem M. E. Church during the years 1852-3.

He is now Presiding Elder of the Marion District of the Central Alabama Conference of the Methodist Episcopal Church.

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REV. JOHN B. COCAGNE.

The Rev. John B. Cocagne was born October 1st, 1821, in a village called Roziere, in the department of the High Saone. This village is in that part of France called Franche-Comte, and within the Diocese of Bes-

ancon. He was carefully and rigidly educated in the faith and practices of the Roman Catholic Church.

In 1831, his father concluded to see the wilds of America, in order to better his circumstances and worldly prospects. After taking leave of friends, and a pleasant passage and journey, they arrived in New York in April, and in May following reached Cape Vincent, Jefferson County, N. Y.

It was after having been brought in contact with Protestants, and especially while attending Methodist prayer meetings, that he became convinced of the need of a Saviour, and finally, after severe struggles with sin, and self, and Satan, emerged into the glorious liberty of the Gospel of Christ.

It was not long afterwards that he felt he was called to the ministry, and accordingly, after spending several years at school, he was received on trial in the Black River Conference in June, 1846, and appointed to the East Creek Circuit. The following year he was appointed to Lee Circuit. He was ordained deacon by the Rev. Bishop Janes, July 9, 1848.

The next two years were spent on Three Mill Bay Circuit, at the close of which he was ordained elder by Rev. Bishop Waugh, June 30, 1850, and appointed to Henvelton and De Peyster charge. In July, 1851, he was transferred to the New York Conference and stationed at the French Mission, in New York City, which position he filled during 1852 and 1853 also.

In 1854 he was stationed at Harlem, and in 1855 transferred to the Black River Conference and assigned to the Chateaugay Mission. In January following he was sent to the Detroit French Mission, and in September, 1856, he was transferred from the Michigan Conference to the Black River, which he regarded as his own Conference.

Partly to benefit his health, and in part for social and religious purposes, he thought to visit his native land in the interval that must elapse before the next session of the Black River Conference.

November 1, 1856, he left New York for Havre, in the steamer *Lyonnaise*, and on the following Sabbath night, at one o'clock, the vessel was wrecked, and he perished in the mighty deep.

## REV. PELATIAH WARD.

Rev. Pelatiah Ward was born in Dover, Dutchess County, New York. While studying law at Poughkeepsie, he attended the Cannon Street M. E. Church, and there, under the pungent and faithful appeals of Rev. J. B. Merwin, he was awakened to see himself a lost sinner.

While pondering the question as to the path he should pursue, he went to hear Professor Mahan preach from the text: "How can ye believe who receive honor one of another?"

That sermon decided his course. At its close he rose, went forward to the front of the pulpit, and falling down on his face, asked the prayers of the Church in his behalf. Soon after he found peace in Christ, and turned his attention to the Christian ministry.

In 1846 he joined the New York Conference, and served, in succession, the following appointments: Dutchess, Lee, Salisbury, New Concord, Chatham, Harlem, Yonkers, Yorkville.

In the Spring of 1861, he was appointed to Ellenville, and entered upon his work with promise of great success and usefulness. The people were just learning to love him as a pastor, when, suddenly, under the impulses of those strange and unnatural times, he appeared before them in another and a new relation. The government wanted soldiers, and under the influence of his stirring and almost resistless appeals, some one hundred and thirty men rallied to the standard within the short period of ten days. He thought to go with those who thus gathered about him as a chaplain of the regiment in which they enlisted, and had the position offered for his acceptance. But they demanded him as their captain. He felt himself in honor bound to comply, and gave himself at once to the faithful discharge of the onerous duties of his new calling. He went with them to the seat of war. He never even left them on a furlough to visit his much-beloved family. He marched with them, and shared their hardships; and when called to face the enemy, he fought at their head until the deadly missile laid him low, and he could do no more.

In the last letter he ever wrote to those he loved most, he uttered a sentiment which indicates a patriotism unsurpassed in the history of the world:

“If I fall, my wife will have the satisfaction of knowing she has contributed a husband, and my children a father, for the salvation of the country.”

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REV. J. C. WASHBURN.

Rev. J. C. Washburn was Pastor of the Harlem M. E. Church during the years 1857-8.

He sustains at present a supernumerary relation in the New York Conference, and resides at Pleasantville, N. Y.

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REV. BENJAMIN M. ADAMS.

The Rev. Benjamin M. Adams was born in Stamford, Conn., April 11, 1824. His father, Mr. Sands Adams, was a local preacher for forty years. The Rev. Mr. Adams was converted in the Winter of 1840-1. He was examined and licensed to preach in 1847, by the Rev. P. P. Sandford, D.D., and received into the New York Conference in 1848, the year it was divided, and remained, after the division, in the New York Conference.

He was stationed in Harlem (125th Street) during 1859-60.

At this writing he is a member of the New York East Conference, and stationed at Meriden, Conn.

## REV. J. B. WAKELEY, D.D.

Rev. J. B. Wakeley was a native of Danbury, Conn., born in 1809. He was converted at Sugar Loaf, Orange County, N. Y., and became a Church member when about sixteen years old.

In the Spring of 1833, at the age of twenty-four, Joseph B. Wakeley was admitted to the New York Conference on trial, and two years later to full connection, and for forty-two years, until released by death, continued in the work of the ministry.

After serving various charges in the New York, New Jersey and New York East Conferences, and again in the New York Conference, and as Presiding Elder of the Poughkeepsie and Newburgh Districts, in 1875, he was appointed to Cold Spring, at which place, at the time of his death, (which occurred at the house of a friend in the city of New York, April 27, 1875) he had officiated but one Sabbath.

As an ecclesiastical antiquarian, Dr. Wakeley had no equal in the Church, and his writings were mainly devoted to historical and biographical memoirs of early Methodism. Brother Wakeley's last illness was brief, but very severe: his end peaceful and triumphant.

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## REV. JOHN E. COOKMAN, D.D.

Rev. John E. Cookman, D.D., was born in Carlisle, Pa. His very early childhood was spent in Baltimore and Washington. While still a young boy, his mother moved to Philadelphia, and here he was educated, graduating with honor, and receiving the degree of Bachelor of Arts, and subsequently the degree of Master of Arts.

In 1876 he received the honorary degree of D.D. from the Illinois Wesleyan University.



After his graduation, being in delicate health, through hard study, he spent four years in active business life.

In Philadelphia, while yet a schoolboy, he experienced religion and joined the Trinity M. E. Church, of which he was a member some years, and from which he received his license to exhort and to preach.

After this he went to Europe, and on his return, went to the Biblical Institute of Concord, N. H., and the school of Theology of the Boston University. On leaving the Biblical Institute, he took work under the Presiding Elder, and was stationed for eight months at the St. James' Church, New Brunswick, N. J. Immediately after this, he joined the New York Conference, his first appointment being Lenox, Mass.

His next charge was 125th Street, Harlem. This pastorate was among the most pleasant of all his ministry and blessed with the reviving influences of the Holy Spirit.

Speaking of the members of the Church, Dr. Cookman writes: "Never have I served a more appreciative or kinder people than I found in Harlem. Friendships were formed which were and are still the joy of earth, and shall be perpetuated in Heaven."

After two pleasant years in Harlem, he was appointed to the Washington Street Church, Poughkeepsie.

His next charge was Bedford Street Church, New York City, and then Trinity Church, 34th Street, New York City. He was then transferred by Bishop Peck to the New Eng'land Conference, and stationed at Tremont Street, Boston.

At the end of three years he was transferred to the New York East Conference, and stationed at the Sixty-first Street M. E. Church.

Having served this Church the allotted period, he was, at the Conference session of 1880, assigned the Pastorate of First Place Church, Brooklyn, New York.

## REV. J. LE GRANGE McKOWN, D.D.

Rev. J. Le Grange McKown was born in Guilderland, Albany County, New York, August 13, 1824, and died at Roseville, N. J., May 2, 1879, aged fifty-four. He was of Scotch-Irish descent, and was reared in the Reformed Church, but at the age of fourteen united with the M. E. Church. When seventeen he became a student in the Troy Conference Academy at West Poultney, Vt. Subsequently he entered Middletown University, where he graduated in due course. In 1849 he united with the Oneida Conference. His first appointment was in the suburbs of Utica, N. Y. Here his health failed, and his friends advised rest and retirement from active work. But his ambition and love for souls urged him on, and he was appointed to Vernon Centre. Soon ill health compelled him to retire from the regular pastoral work, but not from active duty. For eight years he gave his energies to the education of youth. During this time he was Professor in Newark Wesleyan Seminary, President of Richmondville Union Seminary, of Cooperstown Seminary, and of Pittsburgh High School. His health improving, he was transferred to Ohio, and stationed at Union Chapel, Cincinnati. From Cincinnati he was transferred to New York Conference, and stationed at Trinity Church, New York City. He was afterwards stationed successively in Washington Street, Poughkeepsie; St. James' Church, Kingston; and Harlem, (125th Street) New York City.

By request of Bishop Janes he was transferred to Iowa, and stationed in the city of Dubuque. Here, his health failing, he was obliged to seek a less rigorous clime. By the call of his old friends in Cincinnati, he was returned to the Union Church in that city. His subsequent appointments were: President of Albion College, Michigan; Pastor of Third Street Church, Rockford, Illinois; Wabash Avenue and Ada Street Churches, Chicago. Here the health of his wife failed, and, partly on that account, he was transferred to Newark Conference, and stationed at Hedding Church, Jersey City. The last year of his active ministry was spent in Roseville, near Newark.

It had been a cherished wish of Dr. McKown to return to the New York Conference and there finish his ministry. Accordingly, he was transferred to that Conference in April last, and appointed to Milton-on-the-Hudson. He was, however, too ill to attend the session of Conference; too ill to go to his appointment. His work was done. He lingered in the parsonage of his last charge until, early in the morning of May 2, he passed away. When prayer was offered for his recovery, he responded: "I am not going to die, I shall live. I have been a long time in the land of the dying, and I am now going to the land of the living. I shall not die. 'Whosoever liveth and believeth in me, shall never die.'"

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REV. WILLIAM H. FERRIS, D.D.

Rev. William H. Ferris, D.D., is a native of Westchester County, New York.

His paternal ancestry were English Quakers, and were among the earliest settlers of Westchester County.

His mother was descended from the French Huguenots who fled from persecution in France, and settled in and about New Rochelle, N. Y.

When thirteen years of age, he experienced religion, and joined the M. E. Church, of which his parents were members.

In 1842 he was licensed to preach, and in 1843 he joined the New York Conference, of which he has remained a member to the present time. He has been a member of three successive General Conferences, (also of the General Conference of 1880) and has served two full terms in the Presiding Eldership, first in the Newburg District, afterward on the New York District.

Six of the M. E. Churches in New York City, and others along the Hudson River were organized by him.

He was also the principal originator of the present "City Church

Extension and Missionary Society" of New York City. Union College bestowed upon him the honorary degree of D.D.

Dr. Ferris was Pastor of the Harlem M. E. Church from the latter part of the year 1867, to the session of the New York Conference in the Spring of 1868.

He is at present the Pastor of the Asbury Methodist Episcopal Church, New York City.

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REV. GEORGE H. COREY, D.D.

The Rev. George H. Corey was born at Athens, New York, May 18, 1839.

He was converted and joined the Methodist Episcopal Church at Hudson, N. Y., in April, 1856.

He very soon received from the Church an exhorter's and a local preacher's license, and in April, 1863, he joined the New York Conference.

At the session of the Conference in 1868, he was sent to Harlem, and it was during his pastorate there, that the subject of the crection of a new church was revived.

Having succeeded in removing prejudice, overcoming opposition, and surmounting obstacles, with the blessing of God and the co-operation of the, officary and members of the church, he was instrumental in the purchase of a site, and the erection of a church, which is at once a glory to Methodism, an ornament to the city, and has moulded the neighborhood in which it is located, besides inciting other denominations to efforts in church enterprise and church architecture. It is not affirming too much, when it is said that had it not been for the energy, the persistence and indomitable will of Mr. Corey, the beautiful church edifice, chapel and parsonage of St. James' would not now exist.

In 1881, Syracuse University conferred upon Mr. Corey the honorary degree of D.D.







REV. HENRY B. RIDGAWAY, D.D.

## REV. HENRY B. RIDGAWAY, D.D.

Henry B. Ridgaway was born in Talbot County, Md., September 7, 1830, and removed to Baltimore City in 1839, where his youth was spent.

He went through the course of four years' instruction at the Baltimore High School, and from thence, entered the Junior class of Dickinson College, Carlisle, Pa. He was graduated from this institution in 1849.

After teaching one year, he was requested to supply a vacancy on Summerfield Circuit, adjacent to Baltimore, until the ensuing session of the Baltimore Conference, and, at this session, March, 1851, he was received as a probationer in the Conference, occupying several of the principal circuits and stations until the Spring of 1860, when he was transferred to the Maine Conference, and appointed to the charge of Chestnut Street Church, Portland, Me.

In 1862 he was transferred to the New York Conference and appointed to St. Paul's Church in New York.

In 1864 he was assigned to the Washington Square station in the same city.

In 1867 he was appointed to the church in the village of Sing Sing, and, at the end of one year, he was again returned to the St. Paul's charge in the city, where he spent a second term.

During the Summer of 1870, in company with his wife and Miss Janes, daughter of Bishop Janes, he made a tour in Europe, and was an eye witness of some of the most stirring scenes of the Franco-German war. In the Spring of 1871, he was put in charge of the new St. James' Church, (then approaching completion) at Harlem, New York.

Under his administration, the church edifice was dedicated May 14, 1871, and the society and congregation steadily increased. In the Winter of 1873, he carried out a long-cherished desire, and, as previously agreed upon with the official Board of his Church, left, accompanied by his wife and mother-in-law, Mrs Caldwell, to make a tour of Southern Europe, Egypt and the Holy Land.

While at St. James', Mr. Ridgaway wrote the biography of the Rev. Alfred Cookman, which was published by Harper & Bros., and contributed regularly to the Methodist periodicals. On his return from abroad, in the Autumn of 1875, he assumed the charge of St. James' Church, Kingston, N. Y., to which he had been appointed during his absence. Here he remained two years, during which period he served as a Delegate to the General Conference of the Methodist Episcopal Church at Baltimore, and also embodied the results of his observations in the Holy Land in a large illustrated volume, called the "Lord's Land," published by Nelson & Philips, of the Methodist Book Concern, (1876.)

During the present year, (1881) there has appeared from his pen the Life of Edmund Storer Janes, D.D., LL.D., late Bishop of the Methodist Episcopal Church, published by Philips & Hunt, 805 Broadway, N. Y.

In the Autumn of 1876, he was transferred to the Cincinnati Conference and stationed at St. Paul's Church, in the city of Cincinnati.

At the expiration of a term of three years in this charge, he was removed to the Walnut Hills charge, in that city, where he now lives.

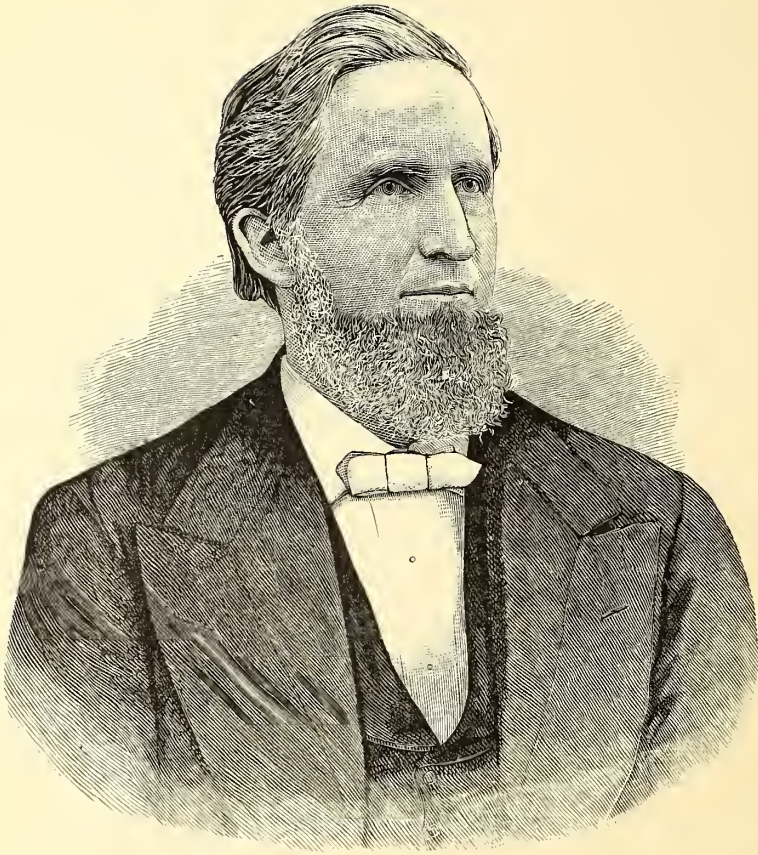
Mr. Ridgaway has received the honorary degrees of A.M. and D.D. from his *alma mater*, and has several times been approached to enter the educational work of the Church, but thus far he has strictly adhered to his original calling as a pastor.

He looks back to his term spent with the St. James' Church, New York, as one of the most satisfactory of his ministry. The society, on getting into its new and beautiful edifice, entered at once upon a career of the utmost unity, activity and prosperity.

During the Fall of 1881, Dr. Ridgaway was nominated by the Trustees of the Garrett Biblical Institute, located at Evanston, Ill., for the Chair of Historical Theology in that institution. The Bishops, at their meeting in November, confirmed the nomination, and Dr. Ridgaway will enter upon the duties of the professorship in the Autumn of 1882.







REV. BISHOP CYRUS D. FOSS, D.D., LL.D.



REV. BISHOP CYRUS D. FOSS, D.D., LL.D.

The Rev. Cyrus D. Foss, D.D., LL.D., was born at Kingston, New York, on the 17th of January, 1834.

He prepared for college at Amenia Seminary, Amenia, N. Y., and entered Wesleyan University, Middletown, Conn., in 1850, from which institution he was graduated in 1854. During 1854-5, he was teacher of Mathematics in Amenia Seminary, and the subsequent year, (1856) principal.

In 1857 he joined the New York Conference and was stationed at Chester, N. Y.

In 1859 he was transferred to the New York East Conference, and stationed at Fleet Street, Brooklyn, N. Y.; 1861-2, Hanson Place, Brooklyn; 1863-4, South Fifth Street, Brooklyn.

In 1865 he was transferred to the New York Conference, and stationed at St. Paul's Church, New York City; 1868-70, Trinity Church, New York City; 1871-3, St. Paul's Church, New York City.

During the year 1867, he spent four months in travel in Europe.

In 1872 he was elected a Delegate to the General Conference held in Brooklyn, N. Y..

In 1874 he was appointed to the Pastorate of St. James' Church, corner of 126th Street and Madison Avenue, New York City.

In the midst of his pastorate here, (1875) he was elected President of Wesleyan University, in which capacity he served until his election to the Bishopric, which took place at the session of the General Conference, held at Cincinnati, May, 1880.

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REV. WESLEY R. DAVIS, M.A.

The Rev. Wesley R. Davis was born January 14, 1847, in the county of Carroll, Maryland.

His father's name was Francis; his mother's Cecelia.

His parents died before he was five years old.

The Rev. Charles A. Reid was appointed his guardian, and was in every respect a father to the orphan child. He prepared for the ministry under Professor Henry M. Harman, (now of Dickinson College.)

His University course was broken up by a prolonged affliction of his eyes, which prevented continuous study. Hence the private tutorship of the Rev. Dr. Harman.

He was licensed to preach in May, 1865; entered the Baltimore Conference in March, 1866, and was appointed to Summerfield Circuit. In 1867 he was appointed to Baltimore Circuit. In 1868-9 he was stationed at Catorisville, a beautiful village of Baltimore County. In 1870 he was appointed to the Strawbridge charge, Baltimore City. In 1871-2 he served the St. John's Independent Methodist Church, Baltimore. In 1873 he was called to the Simpson Church, Brooklyn, where his ministry was manifestly blessed. He remained pastor of this church for three years. In April 1876, he took charge of St. James' M. E. Church, New York City. During his ministry here, the congregation increased in size and was uniformly large, and each successive Winter protracted religious services were held, at which many professed to experience religion, and were taken into the Church on probation and afterwards into full membership.

In April, 1879, he was called to the Madison Avenue Church of the Disciples, to succeed the Rev. Dr. Geo. H. Hepworth, where he still is.

Since the above was written, and within a few days past, (Dec. 20, 1881,) Mr. Davis has accepted a call to become the pastor of the Madison Avenue Reformed Church, Albany, N. Y., whose formative period extends from 1609, when Fort Orange was located, until 1642, when the first regular pastor was settled. His immediate predecessor was Rev. Dwight K. Bartlett, D.D., who died in the City of New York, Jan. 11, 1881.



REV. WESLEY R. DAVIS, M.A.



REV. JAMES M. KING, D.D.

James Marcus King was born in Girard, Erie County, Penn., March 18, 1839.

He was converted at the age of nineteen.

He prepared for college at Newbury Seminary, Vt., and Fort Plain Seminary and Fort Edward Collegiate Institute, N. Y. He graduated from Wesleyan University in 1862, taking the degrees of A.B. and A.M. in course.

In 1876 his *alma mater* conferred upon him the honorary degree of Doctor of Divinity.

After leaving college, he taught for six years, holding the Vice-Principalship of the Fort Edward Collegiate Institute, and the Professorship of Natural Sciences.

In 1865 he was licensed to preach, and for three years, in connection with his teaching, also preached regularly upon a circuit of six appointments, for two years of the time being preacher in charge.

In 1868 he entered the regular work of the ministry as a member of the Troy Conference, being stationed successively at North Second Street in the city of Troy, and Saratoga Springs. While in Troy, in 1870, his Church sent him to Europe for study and travel.

In the Spring of 1873 he was transferred to the New York Conference and stationed at St. John's Church in New York City. His second pastorate in New York City was the Washington Square Church.

In the Spring of 1879 he was stationed at St. James' M. E. Church, Harlem, New York City, of which church he is now pastor.

In 1881 he was appointed a Delegate to the Ecumenical Conference, which assembled in London, in the month of September.



XV.

STATISTICS.



CONFERENCE Statistics, showing the names of those who have been successively appointed Pastors of St. James', the number of members, &c., and the amounts raised for benevolent and other purposes:

- 1830-1. Harlem Mission: Ira Ferris. No members reported.
- 1831-2. Harlem Mission: Richard Seaman. Members, 66 whites, 2 colored.
1832. Harlem Mission: Richard Seaman. Members, 73 whites, 5 colored.
1833. Harlem Mission: Richard Seaman, Supernumerary; S. Heuston, Assistant Preacher. Members, 73 whites, no colored.
1834. Harlem Mission: Richard Seaman, Supernumerary. Members, 75 whites, 2 colored.
1835. Harlem Mission: J. Luckey; one to be supplied. Members, 94 whites, 7 colored. First collection for superannuated preachers, \$10.23; no reports of other collections.
- New York Conference, 1836, Harlem Mission: J. Luckey, D. De Vinne; 109 white members. Collection for superannuated preachers, \$8.25.
- New York Conference, 1836-7, Harlem Mission: Daniel De Vinne; James Floy, Assistant Preacher. No reports of collections or members.
- New York Conference, 1838, Harlem Mission: John Tackaberry, James Floy. Members, 148 whites, 14 colored. Collection for superannuated preachers, \$5.41.

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New York Conference, 1839, Harlem Mission: John C. Tackaberry, S. H. Clark. Members, 221 whites, 9 colored. Collection for superannuated preachers, \$21.55.

New York Conference, 1840, Harlem Mission: Elbert Osborn, Richard Seaman, Sup. Members, 228 whites, 10 colored. Collection for superannuated preachers, \$8.34.

New York Conference 1841: From the minutes of the Conference for this year, it appears that Harlem and Yorkville became a station, with the Twenty-seventh and Forty-first Street Churches under the Pastorate of Rev. Bezaleel Howe, Harlem with S. U. Fisher, and Manhattan Mission with Richard Seaman. Members, 226 whites, 1 colored. No reports of collections.

New York Conference, 1842, Harlem and Yorkville: Richard Seaman. No reports of members or collections. In the minutes of the Conference of this year, the Harlem German Mission is reported as having 71 members, and Manhattan Mission 24 whites and 1 colored.

New York Conference, 1843, Harlem and Yorkville: Richard Seaman, Supernumerary; Samuel A. Seaman. Members, 122 whites, 1 colored. No report of collections.

New York Conference, 1844: From the minutes of the Conference of this year, it appears that Harlem and Yorkville, formerly included under Harlem, were separated, Harlem being assigned to Geo. Taylor, with Richard Seaman as Sup., and Yorkville to Samuel A. Seaman. Members, 113. No reports of collections.

New York Conference, 1845, Harlem: Matthias E. Willing. Members, 70. No report of collections.

New York Conference, 1846, Harlem: Samuel D. Ferguson, Supernumerary. Members, 76. No report of collections.

- New York Conference, 1847, Harlem: Samuel D. Ferguson, Supernumerary. Members, 59. No report of collections.
- New York Conference, 1848, Harlem: Rufus C. Putney. No report of collections.
- New York Conference, 1849, Harlem: Rufus C. Putney. Members, 187; 28 probationers; 2 local preachers. No report of collections.
- New York Conference, 1850, Harlem: Thomas Bainbridge. Members, 102; 19 probationers; 3 local preachers. No report of collections.
- New York Conference, 1851, Harlem: Thomas Bainbridge. Members, 90; 4 probationers; 1 local preacher. No report of collections.
- New York Conference, 1852, Harlem: Arad S. Lakin. Members, 75; 28 probationers. No reports of collections.
- New York Conference, 1853, Harlem: Arad S. Lakin. Members, 81; 20 probationers. No reports of collections.
- New York Conference, 1854, Harlem: John B. Cocagne. Members, 95; 10 probationers; 4 local preachers. No reports of collections.
- New York Conference, 1855, Harlem: Pelatiah Ward. Members, 87; 8 probationers; 3 local preachers. No report of collections.
- New York Conference, 1856, Harlem: Pelatiah Ward. Members, 98; 40 probationers; 4 local preachers. No report of collections.
- New York Conference, 1857, Harlem: Jacob C. Washburn. Members, 82; 23 probationers; 2 local preachers; 1 church. Collections, Conference claimants \$25; Missionary Society \$107.23; Tract Society \$25; American Bible Society \$10; Sunday-school Union \$5.50. 1 Sunday-school; 13 officers and teachers; 170 scholars; 635 volumes in the library.

New York Conference, 1858, Harlem: J. C. Washburn. Members, 125; 120 probationers; 2 local preachers; 1 church, probable value \$8,000. Collections, Conference claimants \$35.43; Missionary Society \$200; American Bible Society \$12.38; Sunday-school Union \$12.69. 1 Sabbath-school; 23 officers and teachers; 215 scholars; 636 volumes in the library.

New York Conference, 1859, Harlem: B. M. Adams. Members, 240; 30 probationers; 2 local preachers; 1 church, probable value \$9,000. Collections, Conference claimants \$26.03; Missionary Society \$155; Tract Society \$10; American Bible Society \$30; Sunday-school Union \$59.30. 1 Sabbath-school; 25 officers and teachers; 285 scholars: 680 volumes in the library.

New York Conference, 1860, Harlem: B. M. Adams. Members, 210; 18 probationers; 2 local preachers; 1 church, probable value \$9,000. Collections, Conference claimants \$103.25; Missionary Society \$67.48; Tract Society \$57.21; Sunday-school Union \$23.50. 1 school; 31 officers and teachers; 249 scholars; 600 volumes in the library.

New York Conference, 1861, Harlem: Joseph B. Wakeley. Members, 181; 55 probationers; 2 local preachers; 1 church, probable value \$9,000. Collections, Conference claimants \$75; Missionary Society \$82.59; Tract Society \$34.50; American Bible Society \$20; Sunday-school Union \$5.38. 2 Sabbath-schools; 46 officers and teachers; 223 scholars; 556 volumes in the library.

New York Conference, 1862, Harlem: Joseph B. Wakeley. Members, 100; 12 probationers; 1 church, probable value \$9,000. Collections, Conference claimants \$18; Missionary Society \$13; American Bible Society \$7.22; Sunday-school Union \$10. 1 Sabbath-school; 29 officers and teachers; 240 scholars; 460 volumes in library.

New York Conference, 1863, Harlem: John E. Cookman. Members, 127; 6 probationers; 1 church, probable value \$9,000. Collections, Confer-



ence claimants \$40; Missionary Society \$10; Tract Society \$4.30; American Bible Society \$12; Sunday-school Union \$3.65. 1 Sabbath-school; 30 officers and teachers; 177 scholars; 620 volumes in library.

New York Conference, 1864, Harlem: John E. Cookman. Members, 180; 47 probationers; 1 local preacher; 1 church, probable value \$9,000. Collections, Conference claimants \$40.15; Missionary Society \$200; Tract Society \$13.80; American Bible Society \$21.07; Sunday-school Union \$6.50. 1 Sabbath-school; 200 scholars; 700 volumes in the library.

New York Conference, 1865, Harlem: Jacob L. G. McKown. Members, 200; 17 probationers; 2 local preachers; 1 church, probable value \$9,000. Collections, Conference claimants \$57.25; Missionary Society \$300; Tract Society \$17.30; American Bible Society \$90; Sunday-school Union \$15.65. 30 officers and teachers; 200 scholars; 425 volumes in the library.

New York Conference, 1866, Harlem; Jacob L. G. McKown. Members, 227; 3 probationers; 2 local preachers; 1 church, probable value \$9,000. Collections, Conference claimants \$151.70; Missionary Society \$525; Tract Society \$15; American Bible Society \$100; Sunday-school Union \$25. 2 Sabbath-schools; 55 officers and teachers; 300 scholars; 600 volumes in the library.

New York Conference, 1867, Harlem: Jacob L. G. McKown. Members, 260; 30 probationers; 3 local preachers; 1 church, probable value \$9,000. Collections, Conference claimants \$250; Missionary Society \$700; Tract Society \$9; American Bible Society \$80.50; Sunday-school Union \$25.65; Centenary Fund \$660. 1 Sabbath-school; 29 officers and teachers; 220 scholars; 450 volumes in the library.

New York Conference, 1868, Harlem: George H. Corey. Members, 247; 25 probationers; 3 local preachers; 1 church, probable value \$25,000. Collections, Conference claimants \$100; Missionary Society



\$800; Tract Society 20; American Bible Society \$25; Sunday-school Union \$15. 1 Sabbath-school; 29 officers and teachers; 221 scholars; 540 volumes in the library.

New York Conference, 1869, Harlem: George H. Corey. Members, 250; 12 probationers; 2 local preachers; 1 church, probable value \$25,000. Collections, Conference claimants \$171.70; Missionary Society (church collection) \$605; Missionary Society (Sunday-school collection) \$220; Tract Society \$20; Sunday-school Union \$13.60; American Bible Society \$57. 1 Sabbath-school; 27 officers and teachers; 236 scholars; volumes in the library—no report.

New York Conference, 1870, Harlem: George H. Corey. Members, 255; 13 probationers; 3 local preachers; 1 church, probable value \$25,000. Collections, Conference claimants—no report; Missionary Society (church collection) \$400; Missionary Society (Sunday-school collection) \$157; Tract Society \$15; Sunday-school Union \$16. 1 Sabbath-school; 30 officers and teachers; 240 scholars; 550 volumes in the library.

New York Conference, 1871, Harlem, St. James': Henry B. Ridgaway. Members, 241; 13 probationers; 2 local preachers; 1 church, probable value \$125,000; 1 parsonage, probable value \$10,000. Collections, Conference claimants \$150; Missionary Society \$164; Tract Society \$6; American Bible Society \$50; Sunday-school Union \$10. 1 Sabbath-school; 32 officers and teachers; 306 scholars; 500 volumes in the library.

New York Conference, 1872, Harlem, St. James': Henry B. Ridgaway. 55 probationers; 250 full members; 2 local preachers; 1 church, probable value \$125,000; 1 parsonage, probable value \$15,000. Collections, Conference claimants \$175.30; Missionary Society (church collection) \$454.38; Missionary Society (Sunday-school collection) \$395.62; Church Extension \$147.48; Tract Society \$15; Sunday-

school Union \$30; American Bible Society \$30. 1 Sabbath-school; 35 officers and teachers; number of scholars 357.

New York Conference, 1873, Harlem, St. James': H. B. Ridgaway. 12 probationers; 319 full members; 3 local preachers; 1 church, probable value \$130,000; 1 parsonage, probable value \$15,000. Collections, Conference claimants \$171; Missionary Society (church collection) \$500; Missionary Society (Sunday-school collection) \$600; Woman's Foreign Missionary Society \$90; Church Extension \$100; Sunday-school Union \$14.20; Freedman's Aid Society \$36.50. 1 Sabbath-school; 34 officers and teachers; 336 scholars.

New York Conference, 1874, Harlem, St. James': Cyrus D. Foss. 20 probationers; 303 full members; 3 local preachers; 1 church, probable value \$130,000; 1 parsonage, probable value \$15,000. Collections, Conference claimants \$179; Missionary Society (church collection) \$300; Missionary Society (Sunday-school collection) \$610; Church Extension \$147; Tract Society \$21; Sunday-school Union \$21.07; Education \$66.76. 1 Sabbath-school; 37 officers and teachers; 307 scholars.

New York Conference, 1875, Harlem, St. James': Cyrus D. Foss. 22 probationers; 329 full members; 3 local preachers; 1 church, probable value \$130,000; 1 parsonage, probable value \$15,000. Collections, Conference claimants \$208; Missionary Society (church collection) \$524.92; Missionary Society (Sunday-school collection) \$630.31; Woman's Foreign Missionary Society \$81.85; Church Extension \$64; Tract Society \$33; Sunday-school Union \$34; Freedman's Aid Society \$34; Education \$108.40. 1 Sabbath-school; 34 officers and teachers; 290 scholars.

New York Conference, 1876, Harlem, St. James': Wesley R. Davis. 24 probationers; 362 full members; 4 local preachers; 1 church; probable value \$130,000; 1 parsonage, probable value \$15,000. Collections, Conference claimants \$208; Missionary Society (church collec-

tion) \$527; Missionary Society (Sunday-school collection) \$698.64; Woman's Foreign Missionary Society \$228.32; Church Extension \$37.50; Tract Society \$22; Sunday-school Union \$25; Freedman's Aid Society \$18.50; Education \$98.37. 1 Sabbath-school; 33 officers and teachers; 339 scholars.

New York Conference, 1877, Harlem, St. James': Wesley R. Davis. 17 probationers; 389 full members; 3 local preachers; 1 church, probable value \$130,000; 1 parsonage \$15,000. Collections, Conference claimants \$180; Missionary Society (church collection) \$300; Missionary Society (Sunday-school collection) \$1,003; Woman's Foreign Missionary Society \$32.39; Church Extension \$50; Tract Society \$25; Sunday-school Union \$10; Freedman's Aid Society \$10; Education \$32. 1 Sabbath school; 36 officers and teachers; 345 scholars.

New York Conference, 1878, Harlem, St. James': Wesley R. Davis. 7 probationers; full members 398; local preachers 3; 1 church, probable value \$130,000; 1 parsonage, probable value \$15,000. Collections, Conference claimants \$225; Missionary Society (church collection) \$222.35; Missionary Society (Sunday-school collection) \$777.65; Woman's Foreign Missionary Society \$47.90; Church Extension \$202; Tract Society \$25; Sunday-school Union \$25; Freedman's Aid Society 25; Education \$35; American Bible Society \$12. 1 Sabbath-school; 34 officers and teachers; 290 scholars.

New York Conference, 1879, Harlem, St. James': James M. King. 17 probationers; 410 members; 6 local preachers; 1 church, probable value \$125,000; 1 parsonage \$12,000; 1 Sabbath-school; 35 officers and teachers; 288 scholars of all ages. Collections, Conference claimants \$250; Missionary Society (church collection) \$173; Missionary Society (Sunday-school collection) \$777; Woman's Foreign Missionary Society \$68.75; Church Extension \$100; Tract Society \$12.98; Sunday-school Union \$30; Freedman's Aid Society \$25; Education \$30; American Bible Society \$25; Support of Bishops \$50; indebtedness

on church and parsonage \$43,000; receipts for ministerial support \$3,000.

New York Conference, 1880, Harlem, St. James': James M. King. 91 probationers; 463 members; 6 local preachers; 1 church, probable value \$90,000; 1 parsonage \$10,000; 1 Sabbath-school; 33 officers and teachers; 353 scholars. Collections, Conference claimants \$250; Missionary Society (church collection) \$350; Missionary Society (Sunday-school collection) \$1,008.39; Woman's Foreign Missionary Society \$126.58; Church Extension \$100; Tract Society \$15; Sunday-school Union \$50; Freedman's Aid Society \$40; Education \$30; American Bible Society \$100.

New York Conference, 1881, Harlem, St. James': James M. King. 10 probationers; 513 full members; 2 local preachers; 1 church, probable value \$90,000; 1 parsonage, probable value \$10,000; 1 Sabbath-school; 33 officers and teachers; 399 scholars. Collections, Missionary Society (church collection) \$310; Missionary Society (Sunday school collection) \$1,488.77; Woman's Foreign Missionary Society \$223.41; Church Extension \$100; Tract Society \$10; Sunday-school Union \$50; Freedman's Aid Society \$20; American Bible Society \$100; Conference claimants \$300.



XVI.

NAMES OF PASTORS OF ST. JAMES' M. E. CHURCH.

IRA FERRIS,	RUFUS C. PUTNEY,
RICHARD SEAMAN, M.D.,	THOMAS BAINBRIDGE,
S. HEUSTON, Asst. Preacher,	ARAD S. LAKIN,
JOHN LUCKEY,	JOHN B. COCAGNE,
DANIEL DE VINNE,	PELATIAH WARD,
JAMES FLOY, D.D., Asst. Preacher,	JACOB C. WASHBURN,
JOHN C. TACKABERRY,	BENJAMIN M. ADAMS,
S. H. CLARK, Asst. Preacher,	JOSEPH B. WAKELEY, D.D.,
ELBERT OSBORN,	JOHN E. COOKMAN, D.D.,
S. U. FISHER,	J. L. G. McKOWN, D.D.,
SAMUEL A. SEAMAN,	WILLIAM H. FERRIS, D.D.,
GEORGE TAYLOR,	GEORGE H. COREY, D.D.,
MATTHIAS E. WILLING,	HENRY B. RIDGAWAY, D.D.,
SAMUEL D. FERGUSON,	BISHOP CYRUS D. FOSS, D.D., LL.D.,
JAMES M. FREEMAN, D.D.,	WESLEY R. DAVIS, M.A.,
JAMES M. KING, D.D.	

Of these, only fourteen survive:

S. H. CLARK,	JOHN E. COOKMAN, D.D.,
SAMUEL A. SEAMAN,	GEORGE H. COREY, D.D.,
GEORGE TAYLOR,	WILLIAM H. FERRIS, D.D.,
JAMES M. FREEMAN, D.D.,	HENRY B. RIDGAWAY, D.D.,
ARAD S. LAKIN,	BISHOP CYRUS D. FOSS, D.D., LL.D.,
JACOB C. WASHBURN,	WESLEY R. DAVIS, M.A.,
BENJAMIN M. ADAMS,	JAMES M. KING, D.D.



## XVII.

### NAMES OF TRUSTEES, STEWARDS, LEADERS AND SABBATH-SCHOOL SUPERINTENDENTS.



It is not claimed that these lists of the officers of the church are absolutely correct, but they are as nearly so as the records of the church, at the disposal of the writer, could make them. Besides, it must be remembered, that in the early history of the church, the same person may have filled, and did fill, two or even three positions.

#### NAMES OF TRUSTEES.

JOSEPH SMITH,  
ANDREW C. WHEELER,  
ISAAC PLATT,  
THOMAS VAUGHN,  
BENJAMIN DISBROW,  
JOHN VAN WART,  
JOHN JAMES,  
ANTHONY TIEMAN,  
MICHAEL FLOY,  
JOHN STEPHENSON,  
WILLIAM RAHN,  
JAMES BEATTY,  
H. D. WHEAT,  
JOHN RAYNOR,  
ADONIJAH HYLER,  
ANTHONY BRILL,

PETER J. SCHRIVER,  
ISAAC LOCKWOOD,  
ROBERT ELLIS,  
JOHNSON GILLEN,  
JAMES WESTBEY,  
RICHARD SEAMAN,  
ABRAHAM TERRILL,  
SANFORD WAGER,  
ROBERT CRAWFORD,  
EDWARD C. WEEKS,  
EBENEZER H. BROWN,  
JOHN BELLAMY,  
JAMES DAVIS,  
DANIEL RABOLD,  
CHAS. N. DECKER,  
JOSEPH B. DIKEMAN,

JOSHUA YORK,  
HARVEY H. GREGORY, M.D.,  
JOSEPH L. STEELE,  
HARVEY BROWN,  
JAMES WOOD,  
JAMES STEPHENS,  
AMBROSE FOSTER,  
JOHN MOADINGER,  
JOHN RAMSEY,  
ALEXANDER RAMSEY,  
GEORGE W. SOUTHWICK,  
OLIVER H. P. ARCHER,  
WILLIAM MARTIN,  
JOHN VAN ORDEN,  
AARON C. BURR,  
PHILIP TEETS,  
STEPHEN G. SEARLES,  
WILLIAM LEONARD,

HENRY MEYER,  
THOS. E. HANSON,  
AMOS C. BELL,  
GARDNER LANDON, JR.,  
FRANKLIN A. THURSTON,  
DAVID J. DEAN,  
WM. WHITE,  
JESSE G. KEYS,  
JOSEPH M. DE VEAU,  
DE WITT C. WEEKS,  
CHARLES C. NORTH,  
JAMES S. CONOVER,  
ISAAC STEVENS,  
GEORGE A. CLEMENT,  
LEBBEUS H. ROGERS,  
MARSDEN C. PERRY,  
A. BURDETT SMITH,  
ALONZO E. CONOVER.

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NAMES OF STEWARDS.

J. ARMSTRONG,  
J. COOPER,  
ANTHONY TIEMAN,  
MICHAEL FLOY,  
JOHN STEPHENSON,  
JOHN JAMES,  
JAMES BEATTY,  
JOHN RAYNOR,

ADONIJAH HYLER,  
ISAAC LOCKWOOD,  
MARTIN R. MANDEVILLE,  
JOHN M. DENTON  
ABRAHAM TERRILL,  
EDWARD C. WEEKS,  
WILLIAM VANDEWATER,  
EBENEZER H. BROWN,

JAMES DAVIS,  
 ARDEN MEAD,  
 CHARLES U. COMBS,  
 ROBERT CRAWFORD,  
 AMBROSE FOSTER,  
 THOMAS S. WILLIAMS,  
 NORVAL W. WHITE,  
 CHARLES C. DUSENBERRY,  
 WILLIAM C. BARNES,  
 ALPHEUS CLARK,  
 JOHN C. MILLER,  
 FRANKLIN J. WALL,  
 THEODORE HUMBERT,  
 JOHN VAN ORDEN,  
 WILLIAM WHITE,  
 GARDNER LANDON, SR.,  
 H. MASON DIKEMAN,  
 EDWARD F. BAKER,  
 WM. B. SILBER,  
 GARDNER LANDON, JR.,  
 RICHARD A. READING,  
 JAMES F. BUCK,  
 WILLIAM W. WHITE,  
 ISAAC P. COLE,  
 JOSEPH I. BARNUM,  
 DANIEL RABOLD,

DAVID J. DEAN,  
 ISAAC STEVENS,  
 J. RALSEY WHITE, M.D.,  
 WILLIAM H. WALTERS,  
 CHARLES R. SHAW,  
 JESSE G. KEYS,  
 HIRAM MORSE,  
 GEORGE W. SOUTHWICK,  
 D. W. C. WEEKS,  
 EDWARD H. BETTS,  
 LEONARD K. PARKER,  
 JAMES S. CONOVER,  
 JAMES WEIR,  
 GEO. A. CLEMENT,  
 JOSEPH DE WILDE,  
 CHRISTOPHER C. LONG,  
 ALONZO E. CONOVER,  
 JOHN A. HARDY,  
 WM. H. SEE,  
 LEBBEUS H. ROGERS,  
 R. GRANVILLE GREEN,  
 EDMOND PLASS,  
 WALTER W. ADAMS,  
 RICHARD TAYLOR,  
 NEWMAN E. MONTROSS,  
 FRANKLIN A. THURSTON.

NAMES OF LEADERS.

ANTHONY TIEMAN,	NATHAN HUBBELL,
THOMAS VAUGHN,	JOSEPH HUGHES,
MICHAEL FLOY,	ROBERT RAY,
RICHARD SEAMAN, M.D.,	JOHN C. MILLER,
JAMES BEATTY,	WILLIAM WHITE,
JOHN JAMES,	MRS. MARY RAMSEY,
WILLIAM C. BROWN,	H. MASON DIKEMAN,
JOHN H. SMITH,	GARDNER LANDON, SR.,
JOHN RAYNOR,	RICHARD A. READING,
JAMES M. FREEMAN, D.D.,	FRANKLIN A. THURSTON,
MARTIN R. MANDEVILLE,	WILLIAM B. SILBER,
JOHN M. DENTON,	RICHARD HORTON.
SANDFORD WAGER,	MRS. ELIZA GRAHAM,
HENRY SICKLES,	GEORGE W. SOUTHWICK,
ISAAC W. HAFF,	CHARLES R. NORTH,
MOSES T. FARRINGTON,	DANIEL RABOLD,
THORNDYKE C. McKENNA,	MISS EMMA FREEMAN,
EBENEZER H. BROWN,	EDWARD H. BETTS,
CHARLES N. DECKER,	WILLIAM W. WHITE,
MRS. ANN E. BROWN,	R. GRANVILLE GREEN,
JAMES DAVIS,	ISAAC STEVENS,
HENRY MEYER,	DAVID J. DEAN,
JOSHUA YORK,	CHARLES C. LEIGH,
ISAAC LOCKWOOD,	SAMUEL B. FAY,
DAVID W. BURNETT,	WILLIAM LEONARD,
JOHN MOADINGER,	JOHN A. HARDY,
ANDREW L. HALSTED,	GEORGE J. HAMILTON,
HARVEY H. GREGORY, M.D.,	GEORGE W. COLLORD, D.D.,
CHARLES C. NORTH.	

NAMES OF SUNDAY-SCHOOL SUPERINTENDENTS.

THOMAS VAUGHN,	LEAH FORCE,
JOHN JAMES,	Mrs. JOHN RAMSEY,
JOHN STEPHENSON,	Mrs. JOHN C. MILLER,
MICHAEL FLOY,	Mrs. SARAH E. BARNES,
CORNELIUS BEATTY,	Mrs. JULIA C. SARGENT, (OSTRANDER)
JOHN H. SMITH,	WILLIAM WHITE,
ISAAC LOCKWOOD,	H. MASON DIKEMAN,
THORNDYKE C. McKENNA,	JOHN C. MILLER,
EBENEZER H. BROWN,	Mrs. REBECCA HUMBERT,
JAMES DAVIS,	HARVEY H. GREGORY, M.D.,
AMELIA BAULCH,	FRANKLIN A. THURSTON,
AARON B. PELL,	WALTER W. ADAMS,
GEORGE W. COLLORD, D.D.	



## XVIII.

### SEMI-CENTENNIAL CELEBRATION.



SERVICES held in St. James' M. E. Church, in commemoration of its semi-centennial establishment.

It having been satisfactorily ascertained that the "Harlem Mission" was established in 1830, and the "meeting-house," as it was called, dedicated to the worship of God on the 19th of December, 1833,\* it was deemed very fitting, after the lapse of fifty years, that the golden anniversary of St. James' should be celebrated.

Accordingly, Sabbath, December 19, 1880, was designated as the day on which to hold a jubilee, commemorative of its half century's existence.

The following invitation was sent to all the former pastors still living:

"NEW YORK, Dec. 9, 1880.

"It is proposed to celebrate the semi-centennial anniversary of St. James' M. E. Church, on Sabbath, December 19, 1880.

"As one of its former pastors, you are cordially invited to be present, and especially at the love feast, to be held at 3 P.M.

"Very resp'y,

"J. M. KING,

"J. G. KEYS,

"L. H. ROGERS,

"W. B. SILBER,

"*Committee.*"

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\*Since the celebration of the semi-centennial of St. James', the writer has been able to determine the exact date of the dedication of the "meeting-house," viz.: December 12th, 1833.

From most, if not all of those who could not be present, responses were received, regretting their inability to participate in the interesting exercises of the occasion.

The day on which the exercises occurred was exceptionally beautiful and serene. The services were varied and deeply interesting. The audiences at each of the three services were large, appreciative and devotional.

It was truly delightful and profitable to listen to the remarks of those who spoke at the love feast in the afternoon, awakening reminiscences of the past and evoking gratitude to God for the great work he had wrought.



REV. JAMES M. KING, D.D.



—1830—

—1880—

— J U B I L E E. —

ST. JAMES' METHODIST EPISCOPAL CHURCH,

NEW YORK CITY,

December 19th, 1880.

REV. J. M. KING, D.D., - - - PASTOR.

“Which in time past were not a people, but are now the people of God.”—1 PETER, 2:10.

“Every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some church.”—JOHN WESLEY.



## ORDER OF SERVICE.

## MORNING.

## HYMN No. 9.

L. M.

- 1 Before Jehovah's awful throne,  
Ye nations bow with sacred joy;  
Know that the Lord is God alone,  
He can create, and he destroy.
- 2 His sovereign power, without our aid,  
Made us of clay, and formed us men;  
And when like wandering sheep we strayed,  
He brought us to his fold again.

- 3 We'll crowd thy gates with thankful songs,  
High as the heavens our voices raise;  
And earth, with her ten thousand tongues,  
Shall fill thy courts with sounding praise.
- 4 Wide as the world is thy command;  
Vast as eternity thy love;  
Firm as a rock thy truth shall stand,  
When rolling years shall cease to move.

ISAAC WATTS, alt. by J. WESLEY.

## PRAYER.

## VOLUNTARY.

## RESPONSIVE SERVICE.

*The audience will please stand during reading.*

LEADER.—Praise ye the Lord. Praise God in his sanctuary:  
praise him in the firmament of his power.

CONGREGATION.—Praise him for his mighty acts: praise him  
according to his excellent greatness.

L. Praise him with the sound of the trumpet: praise him  
with the psaltery and harp.

C. Praise him with the timbrel and dance: praise him with  
stringed instruments and organs.

L. Praise him upon the loud cymbals: praise him upon the  
high-sounding cymbals.

C. Let everything that hath breath praise the Lord: praise  
ye the Lord.

L. O sing unto the Lord a new song: sing unto the Lord all  
the earth.

C. Sing unto the Lord, bless his name; show forth his sal-  
vation from day to day.

L. Declare his glory among the heathen, his wonders among  
all people.

C. For the Lord is great, and greatly to be praised: he is to  
be feared above all gods.

L. For all the gods of the nations are idols: but the Lord  
made the heavens.

C. Honour and majesty are before him: strength and beauty  
are in his sanctuary.

L. Give unto the Lord, O ye kindreds of the people, give  
unto the Lord glory and strength.

C. Give unto the Lord the glory due unto his name: bring  
an offering and come into his courts.

L. O that men would praise the Lord for his goodness, and  
for his wonderful works to the children of men!

C. O give thanks unto the Lord, for he is good: because his  
mercy endureth forever.

L. In this was manifested the love of God toward us, because  
that God sent his only begotten Son into the world,  
that we might live through him.

C. For God so loved the world, that he gave his only begot-  
ten Son, that whosoever believeth in him should not  
perish, but have everlasting life.

L. But God commendeth his love toward us, in that, while  
we were yet sinners, Christ died for us.

C. Who, being in the form of God, thought it not robbery to  
be equal with God; but made himself of no reputation,  
and took upon him the form of a servant, and was  
made in the likeness of men: and being found in  
fashion as a man, he humbled himself, and became  
obedient unto death, even the death of the cross.

L. Behold, how good and how pleasant it is for brethren to  
to dwell together in unity.

C. Neither pray I for these alone, but for them also which  
shall believe on me through their word, that they all  
may be one: as thou, Father, art in me, and I in thee,  
that they also may be one in us: that the world may  
believe that thou hast sent me.

L. So we, being many, are one body in Christ, and every  
one members one of another.

C. Beloved, let us love one another: for love is of God and  
every one that loveth is born of God, and knoweth  
God.

L. Bless the Lord, O my soul: and all that is within me,  
bless his holy name.

C. Bless the Lord, ye his angels, that excel in strength, that  
do his commandments, hearkening unto the voice of  
his word.

L. Bless ye the Lord, all ye his hosts; ye ministers of his,  
that do his pleasure.

C. Bless the Lord, all his works in all places of his dominion:  
bless the Lord, O my soul.

## ANTHEM.

## HYMN No. 770.

S. M.

- 1 I love thy kingdom, Lord,  
The house of thine abode,  
The Church our blest Redeemer saved  
With his own precious blood.

- 2 I love thy Church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

- 3 For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end.

- 4 Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise.

TIMOTHY DWIGHT.

HISTORICAL ADDRESS, - - - - - REV. W. B. SILBER, LL.D.

## HYMN No. 763.

C. M.

- 1 O where are kings and empires now,  
Of old that went and came?  
But, Lord, thy Church is praying yet,  
A thousand years the same.
- 2 We mark her goodly hattlements,  
And her foundations strong;  
We hear within the solemn voice  
Of her unending song.

- 3 For not like kingdoms of the world  
Thy holy Church, O God!  
Though earthquake shocks are threatening her,  
And tempests are abroad;

- 4 Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made hy hands.

A. CLEVELAND COXE.

SERMON, - - - - - REV. J. M. BUCKLEY, D.D.

## HYMN No. 769.

C. M.

- 1 How lovely are thy dwellings, Lord,  
From noise and trouble free!  
How beautiful the sweet accord  
Of souls that pray to thee!
- 2 Lord, God of Hosts, that reign'st on high!  
They are the truly hlest  
Who only will on thee rely,  
In thee alone will rest.

- 3 They pass refreshed the thirsty vale,  
The dry and barren ground,  
As through a fruitful, watery dale,  
Where springs and showers abound.

- 4 They journey on from strength to strength,  
With joy and gladsome cheer,  
Till all before our God at length  
In Zion's courts appear.

JOHN MILTON.

## BENEDICTION.



REUNION LOVE-FEAST - - - - - AT THREE O'CLOCK.



## HYMN No. 776.

8, 7.

- 1 Glorious things of thee are spoken,  
Zion, city of our God;  
He, whose word cannot be broken,  
Formed thee for his own abode;  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayst smile at all thy foes.

- 3 See, the streams of living waters,  
Springing from eternal love,  
Still supply thy sons and daughters,  
And all fear of want remove:

Who can faint while such a river  
Ever flows our thirst to assuage?  
Grace, which, like the Lord, the giver,  
Never fails from age to age.

- 3 Round each habitation hovering,  
See the cloud and fire appear,  
For a glory and a covering,  
Showing that the Lord is near!  
He who gives us dally manna,  
He who listens when we cry,  
Let him hear the loud hosanna  
Rising to his throne on high.

JOHN NEWTON.

## PRAYER.

## VOLUNTARY.

## RESPONSIVE SERVICE.

LEADER.—From the rising of the sun unto the going down of the same the Lord's name is to be praised.

CONGREGATION.—Because thy loving kindness is better than life, my lips shall praise thee.

L. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.

C. To show forth thy loving kindness in the morning, and thy faithfulness every night.

L. Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

C. Now therefore, our God, we thank thee, and praise thy glorious name.

L. Now thanks be unto God, which always causeth us to triumph in Christ.

C. Thanks be unto God for his unspeakable gift.

L. Our days on the earth are as a shadow, and there is none abiding.

C. So teach us to number our days, that we may apply our hearts unto wisdom.

L. When the even was come, they brought unto him many that were possessed with devils:

C. And he cast out the spirits with his word, and healed all that were sick.

L. Abide with us; for it is toward evening, and the day is far spent.

C. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

L. I wait for the Lord, my soul doth wait, and in his word do I hope.

C. My soul waiteth for the Lord more than they that watch for the morning.

L. This is the law of the burnt-offering. It is the burnt-offering because of the burning upon the altar all night unto the morning.

C. The fire shall ever be burning upon the altar; it shall never go out.

L. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

C. Looking unto Jesus the author and finisher of our faith.

L. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

C. And there shall be no night there.

L. And when David had made an end of offering the burnt-offerings, and the peace-offerings, he blessed the people in the name of the Lord.

C. God be merciful unto us, and bless us.

L. The Lord that made heaven and earth, bless thee out of Zion.

## HYMN No. 797.

S. M.

1 Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

3 Before our Father's throne,  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

3 This glorious hope revives  
Our courage by the way;  
While each in expectation lives,  
And longs to see the day.

4 From Sorrow, toil, and pain,  
And sin we shall be free;  
And perfect love and friendship reign  
Through all eternity.

JOHN FAWCETT.

ADDRESS, - - - - - REV. W. R. DAVIS.

## ANTHEM.

ADDRESS, - - - - - REV. J. M. REID, D.D.

## HYMN No. 772.

S. M.

1 Who in the Lord confide,  
And feel his sprinkled blood,  
In storms and hurricanes abide  
Firm as the mount of God:  
Steadfast, and fixed, and sure,  
His Zion cannot move;  
His faithful people stand secure  
In Jesus' guardian love.

2 As round Jerusalem  
The hilly bulwarks rise,  
So God protects and covers them  
From all their enemies:  
On every side he stands,  
And for his Israel cares;  
And safe in his almighty hands  
Their souls forever bears.

CHARLES WESLEY.

ADDRESS, - - - - - REV. J. M. KING, D.D.

## BENEDICTION.

The *New York Times* of December 20, contained the following:

"Methodism in Harlem; commemorating the half century of its establishment.

"Three special services were held yesterday (December 19th) in St. James' Methodist Episcopal Church, at Madison Avenue and 126th Street, in commemoration of the first successful efforts to establish Methodism in Harlem half a century ago. Handsomely printed programmes, containing the hymns especially selected for the occasion were distributed in the pews, but the church was entirely devoid of floral embellishments

"A large congregation attended the morning service, among those present being Rev. Drs. Curry and Reid, and other clergymen. The Rev. Dr. J. M. King, Pastor of St. James'; the Rev. Dr. J. M. Buckley, Editor of the *Christian Advocate*; the Rev. W. B. Silber, LL.D., and the Rev. Mr. Washburn, a former pastor of the church, occupied the pulpit seats.

"After an opening invocation, by Mr. Washburn, the congregation united with the choir in singing the first hymn on the programme, beginning with the line, 'Before Jehovah's awful throne.' A responsive service was then held, after which the anthem, 'I love thy kingdom, Lord,' was sung.

Professor Silber read an elaborate historical address, in which, after briefly reviewing the history of Methodism in America, he described with considerable minuteness the circumstances attending the establishment of the Harlem Mission in 1830. At that time, he remarked, Harlem was inhabited by not more than 90 or 100 families, or an average of 500 persons. Most of the houses stood on 3d Avenue, between 109th Street and the bridge. The streets were not paved, and the only mode of conveyance to and from the city was a post coach, the fare on which was two shillings.

"In 1830, the New York Methodist Episcopal Conference embraced New York, New Haven, Rhinebeck, the Hudson River towns, and Plattsburg. The population of the city was 202,589, and the membership of the Methodist Church 3,955, including 69 colored persons. According to the minutes of the Conference, the first minister assigned to the Harlem Mission was the Rev. Ira Ferris, whose field of labor extended from 20th Street to



King's Bridge. He sometimes preached on tavern steps, and not infrequently addressed assemblages while seated on the back of his horse. When engaged in holding services in a building known as the Academy, on Rose Hill, he also performed the duties of sexton, being obliged to make a fire in the hall, and to ring the bell for service. The next minister assigned to the mission was the Rev. Richard Seaman, who held services for the benefit of a small congregation at the house of John James, in 125th Street, between 3d and Lexington Avenues; also, in the Harlem school, known as the Academy, which was leased at the rate of 25 cents per evening. In 1832 steps were taken to erect a meeting-house for the Methodist Episcopal Church in Harlem, as the society then styled itself. A Board of Trustees having been appointed, eight lots were purchased from Daniel P. Ingraham, in 125th Street, between 3d and 4th Avenues. A meeting-house, 45 by 60 feet, was built thereon, and dedicated on December 12, 1833. The society subsequently became known as the St. James' Church, whose present edifice was erected in 1870.

"The Rev. Dr. Buckley, to whom fell the task of preaching the anniversary sermon, selected as a text Psalm 44:1: 'We have heard with our ears, O God: our fathers have told us what work Thou didst in their days, in the times of old.'

"The history of the beginning of the Methodist Episcopal Church and its vast results, he said, had taken their place in the records of human progress. While the doctrines of the fathers of Methodism differed somewhat from those of the other religious bodies, they believed in the general principles of Christianity, and were thoroughly orthodox in contradistinction to the so-called liberal Christianity of the day. They repudiated the Calvinistic idea of future punishment, and in that respect differed from the Presbyterians. Their doctrines differed from those of the Baptists, yet they attached a peculiar importance to the rite of baptism. They could not affiliate with the Protestant Episcopal Church because of its exclusiveness; yet they were disposed to allow the use of a liturgy, but would not make it compulsory.

"Believing that every man could be a Christian, if he would, they



emphasized the doctrine of personal responsibility. No men that ever lived hated vice more than they, or denounced it with greater earnestness, while, singularly enough, no men ever felt more sympathy for sinners, or invited them with so much tenderness to partake of the waters of life. The fact that they practiced self-denial was manifest in the simplicity of their dress, in the absence of jewelry from their persons, and in their general tone and manner. In the early days of the Church, Methodists were not only known by their dress, but by their constant disapproval of the vain and sinful tendencies of the times. Another peculiarity of the Methodist fathers was their love for each other, which came of the persecution to which they were subjected. Emphasizing work as well as faith, the philosophy of their means of grace was that every thing in this world should be used to express religious life. The love feasts they established were intended to be occasions for expressing brotherly love, and a form of religious life which had great convincing power. Class-meetings were to afford opportunities for growth in grace, and watch-night services were the means to be employed in cultivating an awful sense of the flight of time. Methodists of the present day had to a great extent lost that awful sense and substituted a spurious cheerfulness. Ministers had affected a levity which would have disgusted the fathers of the Church. Dr. Buckley believes that the Methodist Church has lost a great deal of its individuality, and that many of its members have no special love for its traditions, or veneration for the memories of its founders."

The *Christian Advocate* of Jan. 13, 1881, thus refers to the celebration:

"A great day at St. James':

"The Harlem mission having been established in 1830, and December 19, 1833\*, having witnessed the solemn services connected with the dedication of the 'meeting-house,' December 19, 1880, witnessed a memorable celebration of the above mentioned facts. Then there were less than 4,000 Methodists in New York City, which was sparsely inhabited above 18th Street; now there are about 20,000. Then the population of the city

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\* Since the celebration, as before stated, ascertained to have occurred December 12th, 1833.

was 202,589; now 1,206,590. Then the whole city was included in one circuit; now there are fifty-one churches. Then the Methodist Episcopal Church had, in the United States, 400,000 members; now 1,700,000; and the total membership of the Methodist Episcopal Churches in the United States is 3,437,000. Then we worshiped in barn-like structures; now we have churches, at least comely in architecture.

"The beautifully arranged programme, containing not only the order of service, but the hymns and responsive Scripture readings, printed in gold and blue, had upon the first page the following quotations: 'Which in time past were not a people, but are now the people of God,' (1 Peter 2:10.) 'Every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some Church,' (Wesley.)

"In the morning the Rev. W. B. Silber, LL.D., (the Church historian) gave an elaborate and intensely interesting historical address.

"He was followed by the Rev. J. M. Buckley, D.D., who, although limited in time, gave a most remarkable discourse upon the distinctive features of genuine Methodism—a discourse which ought to be read or heard by the entire Church.

"At 3 o'clock P.M., there was a reunion love feast, led by the Rev. J. M. Reid, D.D., the Rev. M. S. Terry, D.D., assisting. It lasted for two hours, was largely attended, and thrilling in interest. Many testimonies from Methodists of fifty years' experience were given. Of the sixteen living pastors of the mission or church, all but one were either heard from by letter or were present to report for themselves. In the evening another crowded audience assembled. The Rev. J. M. Reid, D.D., and the Rev. W. R. Davis, former Pastor, and the Rev. J. M. King, D.D., the present Pastor, delivered addresses.

"St. James' Methodist Episcopal Church is the outgrowth of the Harlem Mission, and has, to-day, about one-sixth as many members as all New York Methodism had in 1830. It also has a beautiful structure in the most central and choice location, with the most complete and modern church appliances, and the largest and most intelligent audience on the northern part of Manhattan Island.

“The future of Methodism in Harlem, and in New York City as a whole, is assured, so long as it adheres to Methodist methods. It depends not upon endowments, nor hereditary aristocratic power, but upon Scriptural sanction and honest work.”

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The task assigned to the writer of the HISTORY OF ST. JAMES' is accomplished. He sends forth the book in the hope that it may prove a pleasant reminder of the past and serve as a stimulus and encouragement to effort in extending Christ's kingdom on earth, and that too, in places which may appear unpromising and even forbidding.













